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AL FAJR

JERUSAL

PALESTINIAN WEEKLY

(USPS 686-630)

SEPTEMBER 7, 1984
VOL.V,NO.227

POSTMASTER
Send address changes to:
Al-Fajr
2025 I Street N.W.
Washington, D.C.
20006

Palestinians in Occupied Territories Call for United PNC

Palestinian leaders and institutions in the occupied territories issued statements of overwhelming support for the reconvening of the 17th Palestine National Council due to be held in mid-September. However, a few figures considered that a more immediate issue is to continue for full reconciliation with Syria and the National Alliance, which are opposed to the reconvening of the PNC.

Bassam Shaka'a

Elected Mayor of Nablus Bassam Shaka'a told *Al Fajr*, "We are for the unity of the PLO and for the need to convene a PNC session for the PLO to return to its known stand against the hostile conspiracies of the imperialists and Zionists."

Deposed Acting Mayor of Hebron Mustafa Natshe said that "the need for convening the PNC is both necessary and urgent." The mayor of Silwad said that his municipality calls for the convening of the PNC immediately in order to solve the various problems on the Palestinian front.

Head of the Gaza Lawyers' Union Fayez Abu Rahmeh argued that "as long as the Algerian and Yemini mediators (who mediated the reconciliation agreement) wish it, the PNC will be held this month." Samiha Khalil, head of *Inash al-Usra* Society in al-Bireh, said she hopes that the PNC will be held in "an atmosphere of unity in order to accomplish its goals."

Unionist Shehadeh Minawi appealed for the PNC to be held in order to give "legitimacy to the various PLO organisations."

A member of al-Bireh's dismissed municipal council, Azmi Shu'aibi, told *Al Fajr* that no committed Palestinian would be against the convening of the PNC based on the Aden/Algiers agreement which guarantees the unity of the PLO. He called on "our brethern in the National Alliance to come forward and join the dialogue talks at the PNC." Shu'aibi also hoped for Syria to play a more active and positive role in the belief that what is good for the Palestinians is good for Syria.

Ramallah Deputy Mayor Reverend Odeh Rantisi said he "prayed to God that our brothers will join together so that the wound will heal and the interests of our people be adhered to."

Ibrahim Dakkak, head of the West Bank Federation of Professional Trade Unions, said that the convening of the PNC is necessary as long as it is based on the Aden/Algiers agreement. He called upon all factions to support the Aden/Algiers agreement.

Newspapers published in the occupied territories were unanimously supportive of the PNC meeting. *Al Fajr* daily wrote on September 5 that the postponement of the PNC had affected the "stature of the PLO in Palestinian, Arab and international circles." On September 1 *Al Sha'ab* praised the initiative mounted by Algeria and Democratic Yemen to settle the differences between Syria and the PLO. The nationalist daily's editorial went on to declare that "the ball is still... in Syrian hands. Syria has to respond to the extended Palestinian hand."

Fayez Abu Rahmeh

Editor-in-Chief of *Al Talia*, Bashir Barghouthi, in his weekly column September 5 expressed support for the PNC. However, he argued that "even if the convening of the PNC is held without the participation of certain Palestinian factions, the door should not be closed to them in the future."

The Aden/Algiers agreement was initialed by the PLO's major factions — Fatah, the PFLP, the DFLP, the Communist Party and the Palestine Liberation Front — June 28 in Aden with Algerian and Democratic Yemen representatives as witnesses. On July 13 it was formally signed by the same parties in Algiers. The agreement outlines basic principles for reconciliation between various Palestinian factions and includes political and organisational reforms. It also calls for attempts to improve relations with Syria and Libya. The agreement specified September 15, 1984 as the latest date for the reconvening of the PNC. Palestinian sources have said that PLO leaders have agreed to a September 25 date of the PNC.

Samiha Khalil

Leaders of the National Alliance — the PFLP-General Command, Fatah dissidents, Sa'iqa and the Popular Struggle Front — announced in Damascus last month that they were boycotting the PNC and threatened any faction that participates and any Arab country that hosts the conference.

The Palestine National Council is the highest body in the PLO. It consists of 354 Palestinian members representing social, student, worker, military, intellectual and women's organisations. It met last in Algiers in February 1983.

Youths Bulldoze Blockade on Kalandia Camp Entrance

Israeli troops made an early morning raid on Kalandia refugee camp, north of Jerusalem, September 1 and detained a number of youths on suspicion of bulldozing an Israeli-built barrier which had blocked the main entrance to the camp for more than one year. Israeli troops built two barriers on the same spot the following night. Unidentified youths used a bulldozer stolen from a nearby quarry to break down the barrier. The youths managed to completely remove the first centre barrier and the top portion of the second barrier.

Camp residents said that the four youths suprised the night guard at Abu Wajeeh Tarifi quarry, tied him up with ropes and borrowed the largest bulldozer at the quarry. Residents quoted the guard as saying that the youths calmed him down and explained that they were not thieves and that they just wanted to use the vehicle for less than half an hour.

Residents who live near the entrance said they heard the sound of a bulldozer working at 2:45 am. One resident who did not want to be identified said that at first he thought the Israelis were trying to open the entrance.

The camp was permanently blocked in July 1983 as a collective punishment measure against Palestinian residents. The authorities claim that the measure serves to curb stone-throwing at Israeli traffic.

The main access routes to Dheisheh refugee camp, near Bethlehem, and to Arroub camp, also near Bethlehem, were also sealed late in 1982 and in early 1983.

IN THIS ISSUE

Jneid Prisoners on Strike. . . . . .
Dura Mayor Dismisses False Charges . . . . . .
New Israeli Law Aimed at Syrian Golanis. . . . . .
Circumvention of the Siege . . . . . .
Dawaymeh: 1948 . . . . . pp. 8 &
International Conference in Geneva p.1
Israel's Army Anxious to Withdraw from Lebanon. p.16

Families of Nablus Prisoners Sit-In at Red Cross

Over 50 Palestinian women, mostly relatives of Palestinian political prisoners at the new Nablus prison known as Jnaid prison, held a sit-in strike in front of the offices of the International Committee of the Red Cross in Nablus August 31 to protest harsh prison conditions.

More than 1000 Palestinian political prisoners have been on a work stoppage and have refused family visits for two weeks. The strike began after prison authorities fired tear gas into closed rooms to force prisoners to suspend a hunger strike which they had begun to protest the bad conditions at the new prison. Four prisoners were transferred to Ramleh prison hospital suffering from tear gas poisoning.

The protesters gathered on the stairway leading to the ICRC offices after they found that the office was closed one week for the Muslim holiday. Meanwhile, members of the Palestinian Working Women's Committee, the Palestinian Women's Committee and the Women's Work Committee spoke to the group describing the living conditions of Palestinian political prisoners. Amal Khraisheh, head of the Palestinian Working Women's Committee, spoke of the psychological pressures which Palestinian prisoners face, especially when they go on a strike.

The three women's committees issued a statement at the end of the sit-in denouncing the authorities' practices in prisons, particularly in the Jnaid and Nafhah prisons, and calling on local and international human rights committees to intervene to end the suffering of the prisoners. They also demanded that Palestinian political prisoners be treated as prisoners of war.

During the past two weeks, several sit-in strikes by the families of political prisoners were carried out in the offices of the ICRC offices in Hebron. The families also protested the hard conditions under which their sons live.(Translation: Al Ittihad, September 4, 1984)

Al-Adha Feast Somber

Muslims throughout the world celebrated September 5 the beginning of *Id al-Adha*, the largest Islamic feast. The four-day feast begins early at dawn when Muslims go to mosques to perform the prayers of the feast.

In the *al-Adha* 'sacrifice' feast, pilgrims who make the *Haj* to Mecca offer a sacrifice of a lamb or goat in a shrine called *Mina* in the holy city of Mecca. The sacrifice, according to Islamic belief, is offered for the redemption of the prophet Isma'il whose father, the prophet Ibrahim, was to slay him as sacrifice to God.

Families are encouraged to slay lambs and sheep during the feast and to distribute the meat to the poor.

In the West Bank and Gaza Strip there are to be no special decorations in towns. The Islamic *waqf* cancelled religious celebrations because of the especially difficult political conditions now prevailing in the occupied territories.

During *al-Adha* feast as well as during the smaller *Ramadan* feast, families exchange gifts of money, clothes and food. Children receive new outfits and enjoy time in amusement parks. At the feast, Muslims use a special term of greeting *Kul'am wa antum bikhair* "May everything go your way every year." In their prayers, they repeat the term *Allah u akhbar*, "God is great."

كل عام وأنتم بخير

HOSS ESCAPES ASSASSINATION

Israel 'Gives' Nabatiya to Local Collaborators

Israeli army forces turned over Nabatiyeh September 4 to the South Lebanese Army, a collaborator militia trained, funded and backed by Israel. At least two Israeli-backed soldiers were killed as a result of Lebanese popular resistance attacks on soldiers of the SLA.

While control of Nabatiyeh was changing hands, a member of the local guard in the village of Habush, north of Nabatiyeh, was killed in an attack of light arms fire in the centre of the village. The following day, September 5, a soldier of the South Lebanon Army was killed in Sidon also by light arms fire. Israeli newspapers which reported the incident said that the soldier was a former member of the Phalangist forces.

In Nabatiyeh itself a rocket-propelled grenade was fired at a SLA roadblock on September 5. Israeli papers said that no one was hurt. An explosive charge was detonated near the village of Ansariyeh in south Lebanon as an Israeli military vehicle passed by. No reports of injuries or damage were received.

In Beirut and Tripoli the situation remained tense despite the fact that considerable progress was reported on the situation in Tripoli. All warring factions in Tripoli were due to meet in the house of the mayor September 6 to work out a comprehensive security plan for Lebanon's largest city.

In West Beirut the situation was very tense, especially after the assassination attempt on Minister of Education Salim al-Hoss September 5. The carbomb intended for Hoss killed four and injured 25. The car had been rigged with 120 kilogrammes of explosives detonated by remote control as Hoss's black limousine passed West Beirut's seaside Raouche neighbourhood. Hoss, a former prime minister, was on his way to the home of the *mufti* of Lebanon, Hassan Khaled, when the explosion took place. Hoss received minor injuries and after checking into the American Hospital in Beirut he was released.

The Lebanese foreign ministry was preparing last week a draft resolution to present at the UN Security Council's discussion of Israeli practices in south Lebanon. Lebanon's foreign ministry director Fuad Turk consulted with American, British, French and Dutch diplomats in the Lebanese capital September 3.

Lebanese government sources were quoted as saying that the draft resolution consisted of seven points, calling upon members of the council to form a delegation entrusted with investigating Israeli actions in south Lebanon. The draft resolution calls upon Israel to respect the clauses of the Geneva Conventions regarding the rights of people under occupation.

The Lebanese resolution also calls upon the Security Council to respect the sovereignty, unity and independence of Lebanon. It requests the UN Secretary General to keep informed of conditions in Lebanon and to coordinate with the Lebanese government and the Security Council to ensure that UN resolutions regarding Lebanon are carried out.

2 Officers Charged with Blinding Gazan

Two Israeli officers from the military governorate in Gaza were charged in Gaza military court September 3 with blinding a Palestinian resident from Gaza last May. After the charges were read the trial was postponed indefinitely.

The names of the two officers, a sergeant major and a staff sergeant major, were witheld from publication by the military authorities. They are accused of attacking Mohammed Hassan Abu Amra, 40, when he went to the military governorate to argue against the authorities' attempt to demolish his house. All houses in al-Rimal quarter where Abu Amra lives are unlicensed. The two officers, according to Abu Amra, started beating him up without any reason. One of the two officers punched him hard in the face and his eye started bleeding.

During the first session of the court hearing, a Gaza doctor who treated Abu Amra's eye testified that the injury was caused by a hard blow to the face. A woman soldier who said she was sitting in the next room when Abu Amra came to the military compound claimed she heard nothing unusual in the room.

The officer accused of punching Abu Amra is known by many Gazans for his bad temper and anti-Arab views. In the past he was interrogated about sexually assaulting a Palestinian woman.

BZU Festival '84 Closes on Controversial Note

The first international arts festival at Bir Zeit University held during the month of August ended August 31 with a gala event attended by over 3000 spectators.

The closing ceremony included speeches by Bir Zeit's acting Mayor Ibrahim Awadallah, BZU Student Council President Samir Sbeihat and festival director Taysir Masriyah. The Jerusalem-based *Sabiren* music group provided entertainment with songs written by contemporary Palestinian poets.

The main event of the evening — the announcement of contest winners — was received with loud applause as well as vehement boos. Bir Zeit engineer Sameh Aboushi announced that the theatre contest ended in a tie between the Jerusalem-based *El-Hakawati* theatre group and Sakhnin's *Jawwal* theatre group from the Galilee.

In the music contest pianist Nadia Michael, who judged the contest, presented the first prize of JD300 to the Rameh Youth choir, again from the Galilee. In second place Bir Zeit's *Sanabel* group was chosen and its representatives were presented with an honourary plaque.

For popular folkloric dances judge Abd al-Aziz Abu Hadba presented prizes to the Ramallah-based Popular Arts group for first place and to *Juthour* (Roots) for second place.

In the international poster contest festival directors also changed the pre-festival announcements. Instead of prizes of US$1000 and US$500 for first and second place in the two categories of competition, the festival gave only a first place cash prize of JD300 for the theme "Academic Freedom, An Ongoing Struggle." Cyprus-born Katie Sofan of Ramallah won first place and Suleiman Mansour won second place. Polish artist Eva Letrova was named as third place winner.

A number of local competitors and spectators objected to the way that the various artistic contests were judged. Most complaints centred on the involvement of Bir Zeit University teachers in judging the various contests.

Artists were also unhappy with the methods used for choosing winners. Radi Shehadeh, a member of *El-Hakawati* theatre group, said that no point system was used and winners were chosen by unknown criteria; nor were the rest of the groups aware of their relative standings.

Saud Nasser, whose poster was given an honourary recognition, also joined in the criticism of the poster contest. She said the judges of the poster contest were apparently not experienced in judging graphic works.

Bir Zeit festival officials were unavailable for comment due to the *al-Adha* Muslim feast. One Bir Zeit source, however, said that the festival officials are holding a review session September 11 in order to evaluate the results of the festival and plan for next year's festival.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 227, September 7, 1984:

Number of articles submitted to censor 15
Number of articles totally censored out 4
Number of articles partially censored but used 2
Number of articles passed 9

Dura Mayor Refutes Theft Smear

The elected mayor of Dura municipality, Mohammad Muosa Amro, and four members of the municipal council — Mohammed Shakr Sweiti, Mohammed Abd al-Hadi Abu Sharar, Abdulla Odeh Rjoub and Hassan Isma'il Owaimer — denied September 23 an Israeli allegation that Mayor Amro stole JD60,000 from Dura municipality funds. The news reports were broadcast on Israel Radio and TV last week.

Amro and the four councilmen, whom the Israeli military authorities dismissed from office in 1982 along with eight other municipalities, published documented statements in local newspapers vehemently denying the Israeli reports that he received a check for JD60,000, numbered 704670, from Hebron municipality on January 11, 1979 and deposited it in the Arab Bank in Amman on January 14, 1979. A photocopy of the deposit slip was published alongside the statement.

The entire sum is still in the bank in the account of the Dura municipality and nothing has been withdrawn, either by the mayor or members of the municipal council, according to Amro: "We, the undersigned, want the people of Dura and everyone to know this." Councilman Rajoub told *Al Fajr*: "Last week, Village League member Abd al-Fattah Dudin, head of the four-member Israeli-appointed committee which replaced the municipality, distributed leaflets in Dura accusing Amro of theft and demanding that villagers form an investigating committee."

Rajoub told *Al Fajr*: "Dudin wants to distort the image of the municipal council in Dura and its constructive achievements, including asphalting roads and improving electricity and water pipeline systems." Dudin refused to make any comment to *Al Fajr*, even to discredit the ads published by Mayor Amro.

Artist Ghabin Serves 4 of 6 Months

Popular Gaza painter Fathi Ghabin was released from Gaza prison September 2 after serving four months of his six-month term on charges of inciting through painting.

The Israeli authorities' decision to release Ghabin apparently came as a result of pressure from Israeli, Palestinian and international groups which sponsored Fathi's case. After his trial and sentence May 9 Palestinian artists organised a solidarity paint-in and a week-long exhibition of Fathi's works in Jerusalem. On August 12, a group of 20 Israeli artists visited Ghabin's family in Jabalya refugee camp to express solidarity. Both events received extensive coverage in the local Palestinian and Israeli TV and press. Foreign newspapers like *The Washington Post*, *The Herald Tribune*, *Stern* and other papers also reported on Ghabin's imprisonment.

Hedva Shemesh, the head of the Jerusalem chapter of the Israeli Artist's Association, was pleased that Ghabin was released. Shemesh, who led the artists' visit to Jabalya, told *Al Fajr* that she is sure his release "was in part a 99 percent result of Israeli artists' pressure." Shemesh said that she plans to go with Israeli artists to visit Ghabin and present him with a gift of oil paints and other art supplies.

Ghabin, father of seven, is expected to resume his teaching at a private school in Gaza.

His trial was more than one year after Israeli authorities raided and confiscated a cultural exhibit at the Gaza Islamic University, which had included a number of Fathi Ghabin's paintings. Several months later, Israeli soldiers raided the artist's house in Jabalya camp and arrested him after confiscating several copies of magazines legal in Jerusalem but banned in Gaza.

On August 30 another local artist, Mufid Ghanem from Jenin, was arrested and 90 of his works confiscated. The military authorities objected to his use of the colours in the Palestinian flag.

Ghabin's release had also been an issue raised by international artists' associations. *Al Fajr*'s Tokoyo correspondent telexed the following cable which had been sent to the Israeli ambassador in Japan, Amon Ben Yohanan, on August 25 by the Japan/Afro-Asian/Latin-American Artists' Association:

"As it is clear by the international law and the resolutions of the United Nations that the occupation of the West Bank and the Gaza Strip itself is orginally illegal and unjustifiable, we, as artists, cannot tolerate in any way such a treatment that your authority arrested and sentenced to six months imprisonment with the fine of IS30,000 Mr Fathi Ghabin, Palestinian artist from Gaza, only because he used four colours of the Palestinian national flag when he painted one of his works.

"Such an unlawful treatment is the infringement to the extreme way of the freedom of expression that is given to any human being. We cannot find any example of this kind of inhuman, outrageous act in the contemporary world.

"Therefore we strongly demand an immediate release of Mr Fathi Ghabin as well as an official apology from the Israeli government.

"We herewith demand you to convey this protest from the Japanese artists to your government."

Soldiers Destroy JEC Station for Ain al-Sultan

The Israeli authorities demolished a power station and grid belonging to the Jerusalem Electricity Company (JEC) at the Ain al-Sultan refugee camp near Jericho September 4 on the pretext that it was built without a license. The company is planning to discuss the matter with the authorities and to sue, if necessary, to restore the station.

The JEC, the largest of two Arab power companies in the occupied territories, argued that the area is within the company's concession area and that they have the right to build and expand their services in it. Company head Anwar Nusseibeh explained that the company's concession law, which was granted by the British mandate authorities, empowers it to carry out work within its jurisdiction without a permit from the authorities. "The company acted accordingly," he added. Nusseibeh also said that the authorities are trying to force their own military orders which contradict the company's prevailing concession orders.

The Israeli authorities, on the other hand, insist that the company hadnot obtained a construction permit from the military and that such a permit is necessary before construction. Military sources claimed that the company repeatedly ignored previous warnings against construction.

Al Hamishmar Hebrew daily, which reported the story, said that the demolition measure is part of the ongoing struggle between the Israeli ministry of energy and the company over the company's concession rights in the Jordan Valley area. Nusseibeh noted that the Israeli authorities have been particularly concerned about extending electricity to the Ain al-Sultan refugee camp for unknown reasons. According to 1982 figures released by UNRWA, the camp has only 647 registered residents. Migrant farm workers from villages whose land was confiscated for Israeli settlements in the Jordan Valley live in the abandoned camp while they work. The original refugees from 1948 fled the camp during the 1967 war.

Al Hamishmar reported that the Israeli Electric Company had taken over supplies to the Allenby and Damiyeh bridge areas.

The authorities' attempts to seize the company date back to 1979 when the authorities made an open attempt to control it. Workers and employees of the JEC, assisted by local national institutions, fought a vigourous battle which forced the authorities to drop their decision. Ever since, the Israeli authorities have been putting pressure on the company and disrupting its functions.

Nationalists Confront Thugs in Dheisheh Camp

Three Dheisheh refugee camp nationalists were injured by Muslim extremists September 4 at the end of a week-long confrontation between nationalists and Muslim fundamentalists in the camp of 12,000. Nationalist youths responded by destroying the Young Mens Muslim Association (YMMA) headquarters, which is believed to be the base for the fundamentalists in the camp.

Dr Mohammed Nimr Odeh, his brother Ahmad and Adnan Atrash were attacked with knives after they caught two members of the Muslim group daubing anti-nationalist slogans on walls. The three young men were watching for thugs who had been attacking nationalists in statements and through wall graffiti, when two men, Ayoub Khalil Jaber and Ibrahim Khalil Jaber, pulled knives and stabbed the three nationalists.

On hearing about the attack, hundreds of nationalist residents marched to the cement-brick YMMA building and destroyed it. They also marched to the house of Ayoub Jaber, who began throwing Molotov cocktails into the crowd which he had apparently had ready in his house. The police were not called to intervene throughout the incidents.

Confrontations in the camp started last week after a newly appointed *Imam* to the local mosque, named Abd al-Majeed Ata, had repeatedly attacked and incited worshippers against local nationalists. Conditions further deteriorated after the Committee for Renovating the Mosque and the Muslim Youth Society made a pointed statement August 30 against nationalists.

In a statement issued September 2 several local national institutions condemned the campaign of attacks and called for dismissing the anti-nationalist *Imam* from his post as the local mosque's *Imam*.

Tantur Conferees View Common Religious Goals

The second annual Arab Christian and Muslim Heritage Conference was held at the Tantur Centre in Bethlehem August 31 — September 2.

The conference issued a six-point recommendation calling for strengthening Christian and Muslim ties in the Holy Land and for special efforts by education departments to raise the level of Arabic education as well as to teach the elements of the Islamic and Christian religion to all students.

relations between Christians and Muslims of Palestine and called on conferees to "be alert for conspiracies aimed at both Christians and Muslims."

Working papers focussed on the oneness of God being a unifying factor between Christians and Muslims, subjects of Palestinian demographic trends, Christian and Islamic Arab literature in the Holy Land and the national dimension in relations between Christian and Muslim Arabs. Two lectures were given

The conference was sponsored by the Theological Centre for Ecumenical Studies at Tantur on the Jerusalem — Bethlehem road and was attended by a variety of religious, intellectual and political personalities from all over Palestine.

Tantur President Professor Donald Nicholl opened the first session. Theologian Jiryis Khoury served as conference director. He announced that a seasonal periodical will be published in Arabic containing articles about "our spiritual, literary, historic and social heritage." Khoury later told *Al Fajr* that the first edition of the magazine will come out by Christmas 1984.

Also welcoming the conferees and visitors was Dr Amin Khatib, head of the West Bank Charitable Societies. Khatib opened and ended his speech with verses from the Quran and called for Christian-Muslim friendship. He outlined the historic on each subject by experts, a Christian and a Muslim, in the field. Lectures were followed by general discussion.

Faisal Husseini, head of the Jerusalem-based Arab Studies Center, told *Al Fajr* that the conference is essential in order to prevent the dangerous spread of religious discrimination. Husseini, who lectured on the subject of the national dimension of relations, agreed that the subject is a sensitive one but that "our history here in Palestine is also very sensitive." Husseini said that both the Ottomans and Crusaders tried to suppress members of the opposite religion. Husseini warned that Zionism tries to take advantage of religious fanaticism in the Arab world in order to split members of the Palestinian community. He called on future conferences to include wider participation and to continue in honestly reviewing the problem.

Syrian Flags Banned from Golan Heights

Hoisting the Syrian flag or singing the Syrian national anthem inside Israeli-occupied Syrian territory is now punishable by up to five years in jail, according to statements by Israeli Attorney General Yitzhak Zamir to Israeli newspapers.

Residents of the Syrian Golan Heights, which Israel occupied in 1967 and annexed in 1981, said they expected Israeli authorities to expel national figures and accused the Israeli press of inciting against Golan residents.

On September 1 Druze leaders met at 'Qaber Ya'fouri' in Majdal Shams and demanded that 30 teachers who accepted Israeli identity cards be dismissed. Druze leaders proposed to replace them with 30 other teachers who are graduates of Syrian universities.

Hisham Safadi, a resident of the Golan Heights, told the Hebrew *Al Hamishmar* newspaper that the Druze are not demanding that the Israeli curriculum used in Golan Heights schools be changed at this time but they are demanding the dismissal of teachers who violated the national consensus. Safadi added, "If Israeli authorities do not positively respond to our demands, then residents will not send their children to schools to receive an education from the traitors of the people."

Incitements

In his statements, Zamir said: "Syria is an enemy country of Israel and there are hostile relations between them. Therefore, it is impossible to consider hoisting the Syrian flag or singing an anthem as a guaranteed right of expression. It means that the person who does so is unfaithful to Israel." Zamir gave instructions to Israeli police to take down flags and to use the necessary procedures to bring flag-raisers to court.

Commenting on the attorney general's statements, residents of the Golan Heights told *Al Fajr*, "This decree will not succeed in stopping our political struggle against the occupation.

"We demand that the Israeli authorities let us hoist the Syrian flag: we are ready to face challenges," Fayez Safadi said. *Sheikh* Mahmoud Safadi emphasised, "We are Syrians and we are practising our national duty."

On August 21, the Druze Zionist committee, a newly formed committee of Zionist figures and supporters of occupation in the Golan Heights, convened a press conference in Tel Aviv in which they demanded that Israeli authorities interfere on their behalf to forbid the social and religious boycott levied against them by the Druze community. Last week the Druze Initiative Committee issued a statement accusing Israeli authorities of using Israeli law to escalate terror against residents.

Jamal Mu'adi, head of the DIC, told *Al Fajr* that the Golan Heights is not part of Israel. The great majority of Druze residents consider themselves Syrians: "The Golan sons will fight against every and all kinds of pressure."

When Druze residents discovered that 102 Golan residents voted in the July 23 Israeli elections they convened several meetings and decided to boycott those who accepted Israeli identity cards. In 1982 in protest of Israeli annexation, Golan Heights residents struck for five months — and were blockaded by Israeli forces — but eventually won their objective, that Israeli citizenship is "optional."

Settlers Demand Closure of Palestinian Institutions

The Israeli settlers in the West Bank and Gaza published their political, ideological and legal platform in the August 31 issue of *Nekuda*, the official organ of the settlers.

The legal section of the platform demands the closure of Palestinian universities, newspapers, voluntary work organisations and any other institution which supports the PLO. They call for more seizure of Palestinian land, protection of already expropriated land, removal of legal obstacles for gaining control of land and finally an appeal to change the Israeli legal advisor to the military government, Esha Axel, whom they say discriminates against Jewish settlers.

The settlers' demands include no demands which are not covered by existing military orders. But if the military authorities attempt to implement the full extent of the settlers' demands it would mean a complete paralysis to Palestinian institutions.

Palestinian legal sources say that a number of the demands are provided for in military orders like No. 854, concerning universities, or No. 378, concerning anti-resistance. But at least as far as No. 854, the authorities retracted full implementation of military control of education in the face of Palestinian and international pressure. A Ramallah lawyer called the laws "a violation of basic freedoms of speech, education and self-determination."

Below is a list of the settlers' demands reprinted *verbatem* from *Nakuda*:

1. The council of settlements demands that the Knesset change the anti-terrorism law so that it would ban any contact with PLO officials.

2. The council demands that the 'civil administration' free Judea and Samaria [West Bank] and Gaza universities from the control of the PLO by:

a. Dismissing any university administration supported by the PLO.

continued on page 13

Anti-Racists Arrested in Um al-Fahm Aftermath

Israeli police have detained at least 45 people in a selective arrest campaign among the 10,000 who backed up the Um al-Fahm municipal council August 29 in preventing racist Meir Kahane's threatened march through the Palestinian village in the Triangle. Police sources told Israeli reporters that the arrests were made on the basis of videotapes made during two clashes between residents and police.

Summons were sent to a number of residents to appear at police headquarters in the northern district. When residents answered the summons they were arrested. Police also arrested a number of people from their homes. At least 45 residents from Um al-Fahm and surrounding towns and villages were arrested and questioned about charges of stone-throwing and demonstrating.

Sources from the municipal council in Um al-Fahm told *Al Fajr* September 1 that 18 people had been arrested by that time. Two teenagers under 18 were remanded for 10 days and four others were remanded for 14 days on charges of demonstrating and stoning Israeli police.

Police inspector general Arye Ivtzan told an interviewer from Israel Radio that the detainees were "fringe elements." Israeli Interior Minister Yosef Burg reportedly said that the 500 Jews who participated in the anti-Kahane rally did little to contribute to a lessening of the tension.

Chairperson of the Um al-Fahm village council Hashem Mahamid and advocate Hussein Mahamid, the council's legal advisor, visited prisoners in police lock-ups and contacted supportive MKs to work to stop the arrest campaign. Haim Cohen, chairperson of the Israeli Committee for Civil and Human Rights and a former Israeli High Court justice, spoke with the Um al-Fahm municipal council and expressed his readiness to secure civil rights lawyers to defend detainees. Advocate Avigdor Feldman also contacted Mahamid and offered his legal services for prisoners in the central court, magistrates court and in jails.

Hashem Mahamid told *Al Fajr*: "It is very obvious that Israeli authorities are avenging the failure of Kahane and his supporters in Um al-Fahm. We will also fight against all types of conspiracies. However, we will put forth our best efforts to solve the problem with the interior ministry and the police," he said. "Israeli authorities want to break our victory and to teach residents of Um al-Fahm a lesson. We expect this type of harassment and will face it."

Sabah Abu Ahmad, from Beer Sheba, Hani Abaya, from Haifa, and Sbeih Mustafa Jabarin and Khaled Abu Ayed Aghbariya, both from Um al-Fahm, were remanded for 14 days August 31 despite the fact that their lawyers told the magistrates court judge in Khdaira that his clients had been physically abused. Advocate Hussein Mahamid asked his clients to remove their shirts to show the court their wounds, allegedly made by whips. Mahamid told the judge: "I cannot say anything more, my body is shaking and my mind stopped working. You can see the signs of torture on their bodies. It is illegal questioning. I demand their immediate release." Instead the magistrate accepted police claims that the injuries were either self-inflicted or received prior to arrest and ordered a futher remand of 14 days.

Sabah Abu Ahmad was arrested when he came to visit his mother in Um al-Fahm. He was accused of throwing rocks. In the Ara police centre Khaled Abu Adel, who has a blood disease and produced a medical report to that effect, was also remanded. Abu Adel Ghabariyeh, who also suffers from a heart condition, was accused of burning tyres.

Advocate Mahamid told *Al Fajr*, "Procedures on the basis of arbitrary interrogation are illegal." The Khdaira judge agreed to file his complaints with an Israeli officer.

The Progressive List sent a telegramme to the police demanding an end to the arrest campaign. MK Mohammed Miari demanded an urgent debate in the Knesset on September 3 to discuss the Um al-Fahm arrests. MKs Peled and Miari sent a telegramme to the Israeli police commander accusing him of "harassing Um al-Fahm residents."

Ghassan Fawzi, a member of the Um al-Fahm village council, said the police are using this opportunity to arrest political activists such as Mohammed Salameh Mahajneh. According to Fawzi, those who were arrested previously for Sabra and Shatila demonstrations were again given summons to report to the police centre.

ATTACKED BY KACH BUS

Kach members who tried to force their way into Um al-Fahm August 30 attacked a Tel Aviv couple, supporters of the Progressive List for Peace, as they drove home from an anti-racism demonstration in the Arab village. Police who accompanied the bus did not intervene to stop the attack.

The Jewish couple, whose political affiliation with the PLP was apparently identifiable from a bumper sticker on their car which read "The Progressive List for Peace," were trying to pass the Kach bus near Netania when Kahane supporters began throwing empty bottles at the car. One broke on the car hood and a second landed inside the car. One Kach supporter took off his shirt, which bore the Kach emblem, and waved it at them, saying the day would come when they would kill them. The couple escaped unhurt.

The couple later filed a complaint at the Tel Aviv police station. *Al Hamishmar* daily, which reported the story on August 31, did not say if any of the attackers were arrested.

Knesset member Matti Peled, from the Progressive List for Peace criticised the role which Israeli police played in the August 30—31 events. Peled said that the police sided with Kahane and his supporters against the people of Um al-Fahm and the anti-racist Jews who participated in the demonstration against Kahane. He said that the PLP had made an urgent appeal to debate the role of the police against the Um al-Fahm incidents.

Kach Plans Ambush of Arab Workers

Israeli police arrested seven Kach members in Beit Shemesh, near Jerusalem, August 31 on suspicion of planning an ambush against Arab workers commuting to jobs in the village.

The Kach members were arrested in downtown Beit Shemesh early Friday morning as they waited for buses carrying Arab workers to arrive. *The Jerusalem Post* reported that the police arrived on the scene after receiving information that the Kach members were planning sabotage actions against the workers. The paper did not specify the nature of the attack. Israeli police sources said that the seven will be charged with conspiracy to physically attack Arab workers.

The attack plans were instigated by the failure of Kach leader Meir Kahane two days earlier to enter Um al-Fahm. In a sour-grape retort, Kahane vowed to prevent Arabs from entering Jewish cities. Kahane has also been preaching to his mostly Arab Jewish followers that unemployment in Israel is caused by Arab workers.

Since he became a member of the Israeli Knesset, Kahane has led a vigorous verbal campaign to expel Arabs from the country. The latest in his activities was trying to visit Um al-Fahm, the largest Arab village in the Galilee, in order to call on its residents to leave the country and to set up an emigration office. Arab residents along with anti-racist Jews demonstrated in the village August 29 and forced the police to prevent him from entering, despite earlier pledges by Minister of Interior Yosef Burg allowing him to go in.

The Dawn

AL FAJR

AL FAJR – Jerusalem Palestinian Weekly

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Al Fajr was founded in 1972 by Yusef Nasr, who edited the paper until his kidnapping in 1974. The English edition was first published in April 1980. **The Dawn (Al Fajr) Jerusalem Palestinian Weekly (UPS 686630)** is published weekly for $50.00 per year by Paul Ajlouny, 16 Crowell St., Hempstead. N.Y. 11550. Second class postage paid at Hempstead, N.Y.

POSTMASTER: Send address changes to Al Fajr 2025 I Street, N.W., Suite 925, Washington D.C., 20006.

Yes to the PNC

Prominent Palestinian personalities and national institutions in the occupied territories reconfirmed this week their backing and support to the Aden/Algiers agreement of June 28, 1984 and to the convening of the Palestine National Council (PNC) as soon as possible.

Since the convening of the sixteenth session of the PNC in Algiers in February 1983, several incidents occurred in the Palestinian arena which almost led to the obliteration of the PLO and the Palestinian people's struggle for their basic rights of return, self-determination and setting up an independent state.

Splits, internal fighting and the freezing of the legal institutions characterised the crisis.

But after long discussions and sincere efforts by the nationalists, Palestinians finally agreed on the political and organisational principles that would serve as a basis for reuniting the PLO. Moreover, the signatories to the Aden/Algiers agreement (the Palestinian Democratic Alliance, the Fatah Central Committee and the representatives of Democratic Yemen and Algiers) left the doors open for continued dialogue with those factions that did not participate earlier. They even agreed on a separate clause for the national dialogue and gave it a structural form at the same time, keeping in mind the necessity of convening the PNC to formalise the agreements and to start implementing them.

A three-month period was given to finalise the national dialogue in order to advance with the implementation. However, the *petite bourgeois* mentality governing some Palestinian factions wanted to exploit the situation and use the national dialogue to carry on with their aims of delaying the convening of the legal institutions while at the same time working towards splitting the vanguard of the Palestinian people – the PLO – over personal vendetta issues.

It should be clear to those who consciously or unconsciously try to manipulate the aspirations of the people that there is a bottom ground. The period given by the signatories of the Aden/Algiers agreement was fair enough to whoever was interested in positive results.

This is why the voice from the occupied territories is unanimous: The PNC must convene on time.

AL FAJR – Jerusalem Palestinian Weekly

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US Party Platforms United Under Israel

by Ghassan Bishara
Our Washington, DC Correspondent

The two American political parties in their national conventions reaffirmed their long love affair with Israel and denounced the Arab stand in the Middle East conflict. The objective, of course, is to attract the Jewish-American vote in the best and probably the only way: promises for doing and giving more to Israel and denying the same to the Arab side.

The strength of the American Jewish community in the US and its ability to affect the outcome of an election campaign in some key states is not a secret. This strength, according to established information, is manifested best in such industrialised and densely populated states as New York, Pennsylvania, New Jersey, Ohio, Illinois, Michigan and California. Considering that the population of a state is the determinant factor in the electorate number of that state, it becomes clear the importance of those key states to a nominee for the presidency who needs a certain number of electorates in order to win. The awareness of the candidates of the above and their determination to win makes it necessary for them to cater to the Jewish community and to win their support. The American Jewish community can also be helpful through its financial contributions to their favourite nominee.

The importance of the American Jewish support which can be guaranteed to the highest bidding nominee in favour, and on behalf of Israel, is made even more important when put against Arab ineffectiveness. The Chinese Embassy in Washington, for example, protested both the Democratic and the Republican Parties' platforms on Hong Kong, and so did other countries; the Arab embassies, and there are about twenty of them in Washington, never made a flint of protest, according to officials in both parties, about their platforms on the Middle East. Platforms, it should be emphasised, are not generally followed religiously, yet they do set the tone for the next four years to that particular party.

High Bidding Over the Jewish Vote

Since before the establishment of the state of Israel, American presidential candidates and other elected officials in the US competed over Jewish money and votes, either by pointing to their past records or through promises to Israel for the future. For the record, however, Jesse Jackson, a Democratic Party candidate for the presidency in 1984, is the only one to be excluded from the above. He campaigned on a balanced Middle East policy and on recognition of the rights of the Palestinians to self-determination. Jackson, of course, is out of the race for this year.

'The Lesser of Two Evils'

Arab governments, and even some Arab intellectuals in the US who admit that their major concern about the American election is its likely effect on the Middle East in general and the Palestinian issue in particular, do in fact prefer one party over the other. The truth, said an Arab student in Washington DC, is that "they, both [Republicans and Democrats], are as bad. The question then becomes," he continued, "which is the lesser of the two evils."

The Middle East section of the Republican Party platform praised President Reagan's Middle East policy that i[n] all nations in the r[egion] recognise our determination to protect [vit]al interests." In light of the Soviet i[nfl]uence over Syria and the PLO and "its homicidal subsidiaries taking up residence in Syria," the platform continues, "US policy toward the region must remain vigilant and strong." Both Republican and Democratic Party platforms reaffirm their refusal to deal or negotiate with the PLO, so long as the PLO doesn't reject terrorism and doesn't recognise Israel's right to exist and UN resolutions 242 and 338.

The Republican Party platform describes the US and Israel as "allies in the defense of freedom." Israel, with US assistance, the platform goes on to state, is "the main obstacle to Soviet domination in the region," adding that Israeli sovereignty, integrity and security "is a moral imperative." Republicans in their platform "pledge to maintain Israel's qualitative military edge over its adversaries." The platform praises the US-Israeli strategic cooperation, as a result of which groups from the two countries are coordinating "joint defense efforts." The platform continues, "We are directly supporting projects to augment Israel's defense industrial base" and "support the legislation pending for an Israeli-US free trade area."

Attacks against Israel in the UN the Republicans describe as attacks against the US, since these are directed against both countries' democratic way of life and ideas they share. On Jerusalem, the Republicans' party platform reads, "We believe that Jerusalem should remain an undivided city with free and unimpeded access to all the holy places by people of all faiths." This has been the US policy regarding Jerusalem for a long time, leaving its final status to be determined by negotiations between the parties.

Democrats Outbid Republicans

The Republicans, said the student above who didn't want his name revealed, are "the lesser of the two evils" when it comes to the Middle East. Democrats, traditionally, were and are the "worse of the two," though the difference is undetectable.

On Jerusalem, for example, Democrats reaffirm in their party platform that the city should remain undivided but they also reaffirm their party platforms of 1976 and 1980. The three platforms, including that of 1984, "recognise and support the established status of Jerusalem as the capital of Israel. As a symbol of this stand, the US Embassy should be moved from Tel Aviv to Jerusalem." In addition, while the Republican platform doesn't talk about the US arms sale to Arab countries, the Democratic platform "opposes... sales of highly advanced weapons to avowed enemies of Israel, such as AWACs aircraft and Stinger missiles to Saudi Arabia." The Democrats also pledge to maintain Israeli military superiority "over any combination of Middle East confrontation states."

Because of the intense involvement of Israel-supporters in the US national elections, Arab Americans' role in the present national campaign has been rejected by both parties mainly for fear of intimidating the real 'powerhouse,' Israel's backers.

In order to stay on the good side of Israel's friends, Walter Mondale, the Democratic Party nominee for the presidency, returned US$5000 to five Arab Americans from Chicago. The five are citizens of the US and their contributions are legal. To another student, Ibrahim, it is hard to know why any Arab American with an interest in the Middle East would want to contribute money to help elect Walter Mondale in the first place. A similar case occurred in the city of Philadelphia's mayoral elections, where the Democratic nominee, Wilson Goode, returned US$2700 to Arab Americans, also residents of Philadelphia. These are but two of the known cases which were ignored by the media.

It is undoubtedly unique when candidates for public office in the US refuse money contributed to their campaigns legally by American citizens. Not so, apparently, when the money is what is called here 'Arab money,' meaning unwanted money. An American intellectual of Arab ancestry used another American proverb to describe the two parties' stand on the Middle East: they are, he said, "half a dozen of one or six of the other."

AL FAJR invites our readers to contribute letters, articles and opinions. Contributions must be signed, but names may be withheld upon request.

Local Press Needs Commitment to Excellence

by Said al-Ghazali

Oops!

Last week the end of Said al-Ghazali's *article on the national local press was inadvertently left on the production table. This week we reprint the article in its entirety and note that good journalism is not an impossible objective.*

When I studied the details of the Dawaymeh massacre perpetrated by Lehi terror organisation in 1948 and revealed by an Israeli woman journalist working for the Hebrew newspaper *Hadashot* — and when I read the reports by Israeli journalists of human rights violations in the occupied territories — sadness pervades me and disappointment frustrates me when I compare this with the journalistic weakness and shallowness shown by the national Palestinian newspapers. Aren't Palestinian journalists closer to the Palestinian masses than Israelis? Why weren't they the ones to write about this newly discovered old massacre? Why don't they monitor human rights violations as Israeli journalists do?

"The censorship and repressive measures practised by Israeli authorities against the national Palestinian press prevent us," one editor may answer. He may go on: "Censorship is an objective fact which conditions us to dependence and laziness." It seems to me that accepting this justification and transferring the responsibility to Israeli "censorship" will never remove the inherent weakness in local newspapers — seen either by the inadequate press facilities available or by the general political and professional working conditions: the use of outmoded presses and format, the inability of office bureaucracy to deal with production, photography and distribution details and the noticeable preference for factional politics over professionalism — all these factors introduce real obstacles if the local nationalist press is to progress.

Internationally known principles of journalism have not been encouraged in news and feature story writing in the local Palestinian newspapers. Perhaps, the lack of professionally trained journalists is the sore spot, but we cannot avoid concluding that those who assume the responsibility of running local newspapers are able, if they wish, to develop qualified journalists. Those reponsible point to the presence of politically committed journalists but is political capability sufficient for the progress of local journalism? The criteria for employment in local newspapers is based almost solely on political views and personal patronage. The press and editorial rooms do not have capable journalists who have mastered a writing style, the technique of getting information, and the skills of conducting interviews.

Newspaper editors have gone far away from basic rules of editing and principles of journalism. Don't be surprised by countless errors — not only grammar mistakes but also errors in structure, in the sequence of ideas according to importance, in writing successful story leads and reaching logical conclusions. Most of the press reports we read in the daily local newspapers do not have sufficient information, nor do they carry quotes representing different views. This situation is mainly due to the absence of the principle of a "democratic press" which is an integral part of open journalism.

The Texture of Writing

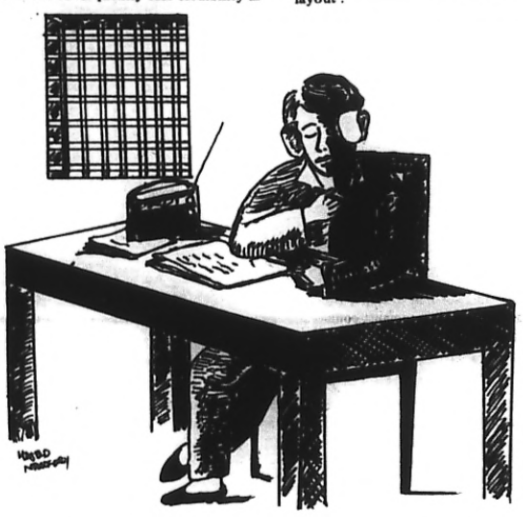
Superficiality and shallowness are chronic symptoms of Palestinian journalism — they are impossible to fight without teaching journalists scientific rules of journalism by holding special courses on journalism and by sending Palestinian journalists to work in internationally known institutions which are veterans in the field.

If the Palestinian journalist wants to write about a fire in *X* place, it is enough for him only to answer when and where. He might even report about the cause of the fire and the extent of damage, but he will not go to see the fire with his own eyes, start his inquiry, collect small details and sort out various versions.

If the Palestinian journalist writes about a press conference convened by a unionist or a political figure, he reports simply *such and such a unionist or a political figure convened a press conference in which he discussed the general situation.* Then he will add some unimportant details that neither add flesh nor satisfy hunger. Where is the biting lead which reveals the most important statement or event of the conference? Where is the description of what really transpired in the conference? Where are the issues raised by journalists and requests for explanations about the subject or substance of the conference? Where is the strength in the story that would urge readers to read? Where is the news in reporting? The information or analysis? The opinions of opposing political figures or unionists? Where are the succinct points and intelligent argument that would move political opinion towards a certain cause?

The Palestinian journalist is prey to a charge of subjectivity and personal interest when he gives exaggerated importance to stories that reflect his political view and shun opposing views. If we thoroughly discuss front page stories in the daily *Al Fajr, Al Sha'ab, Al Quds, Al Mithaq, Al Ittihad* and the weekly *Al Talia*, we would find that stories begin with opinionated leads which in most instances have no connection with the story contents. The journalism is teleological: the reporter mobilises his views in the lead then attempts to direct details of the news to enforce his views. This was obvious in the news coverage of the Aden meetings, and in the Beqa'a and Tripoli fighting. While the same news content and details appear in all newspapers, differences erupt in the introductions and judgements that obviously manifest the reporter's direct and unnecessary intervention in the contents of the news story. Some newspapers blacklist news and stories by writers whose opinions are not identical with the politics of the editors or that counter news contents.

Bias also shows in page layout: the order is not according to the importance of the news and feature stories but according to the editor's political preference and mood. The result: reports without news value end up as lead stories. According to my professional view, this style, contravenes basic precept of journalism and insults the reader's intelligence and ability to distinguish between propaganda and genuine stories. The newspaper harms itself by concealing information or analysis that conflicts with its political line and will consequently lose credibility as an information source. The newspaper would make a greater error if it decides to publish counterfeited information, an incomplete story or make an unproved charge.



Residents of the occupied territories would be more encouraged to seriously read the local press if there were well-documented news stories, miscellaneous stories on social, political, economic, scientific and cultural news, world news and reporting on opposition political views.

The capable journalist who visits the local newspaper offices in Jerusalem and studies their methods of operation, will find the great bulk of articles published in newspapers are translated from Hebrew and English newspapers and magazines or borrowed — and let us say stolen — from magazines and newspapers published in the Arab world. The newspaper usually does not mention the source of the article and only sometimes credits the writer without giving any personal background.

In general, Palestinian local newspapers do not encourage university academics to write on economic, social and scientific topic of their field. Occasionally, editors of rival factions fabricate clashes referring to "press statements," "an answer to statements," "denial of statement" in which editors trade charges among themselves or spread a piece of false news. A part of the readership would simply express their disgust but the rest would be polarised between factions.

But the main reason behind the general weakness, phenomena of dependence, editorialising, non-objectivity and 'borrowing material,' 'cannibalising,' and selectively excerpting, the lack of scientific analysis, the domination of anarchy, the prevalence of self-adoration, interest and opportunism, is the absence of a complete staff of correspondents, reporters, editors, photographers and professionals and creative artists who have talents in journalism. Perhaps the lack of experience or even absence of experience in journalism among owners of local newspapers worsens conditions of local journalism and frustrates all attempts at improvement.

Political experience or political loyalty is not enough to enforce a national press to achieve rich and convincing news stories and editorials and proper headlines, photographs and layout.

A national press which would levy heavy censorship on superficial and weak stories rather than on opponents' opinions, on weak news and knee-jerk opinions, on chatter, destructive and sloppy writing rather than on the scientific press writings is the only successful press. A press in which there accountability for political and press errors made by editors, correspondents, photographers and writers is the only successful press.

A press which writes for all segments, national and popular groups and classes of workers, peasants, intellectuals, professionals and students and does not show concern for just one group is the only successful press.

A press which does its utmost to print the honest word which does not lie, propagandise or disdain others' opinions is the only successful press.

A press which develops from within a democratic critical atmosphere by depending on a style of collective work, by forming real editorial boards for evaluation and not for in-fighting is the only successful press.

Progress of the national local press in accordance with respect for good journalism is not an impossible objective. It is a diffficult task — there will be political, financial and professiobnal obstacles but it will never be an impossible goal.

Self-help is the only answer for Palestinians living within the 1948 borders, where the state's resources are unavailable to the indigenous population. Nazareth has organised mountains of energy and material into annual work camps, so necessary for the city's maintenance and improvement programmes, as Said al-Ghazali reports.

Work Camps Dig Nazareth Out of a State of Siege

The first story of a new municipal building is reinforced; kids get front row seats at the evening celebrations after a day's hard work/SG photos

In the Palestinian struggle against racism, residents of Nazareth have chosen a means by which to defeat the political isolation, economic suffocation and discriminatory policies practised against them. They have organised their own people, as well as outside volunteers, into an annual work camp, designed to improve living conditions in Nazareth despite Israeli atempts to lower them.

Since the establishment of Israel in 1948, there has been a concentrated effort on the part of the authorities to limit necessary services to Arab villages and towns. This has caused a gross imbalance in the quality of life in Palestinian cities as opposed to Jewish towns. In response, Palestinian cities have formed political and legal organisations as defence committees to maintain their rights and virtual existence.

Since the Democratic Front for Peace and Equality's victory in Nazareth of 11 council seats out of 17 in December 1975, the municipal council headed by the prominent Palestinian poet and Communist Party member, Tawfiq Zayyad, developed the idea of convening an annual voluntary work camp as a means of positive protest against Israeli government negligence of Nazareth and other Arab municipal village councils since 1948.

The assessed value of the nine annual camps in which more than 50,000 Palestinians and progressive Jews as well as hundreds of foreign supporters, participated, runs into millions of dollars.

Volunteers have worked with Nazareth residents in developing their town. New streets have been opened and paved, retaining walls erected, schools and institutions renovated, crossroads asphalted, water pipelines laid and electricity and sewage systems repaired.

Besides the tremendous material benefit, valuable political support for the Palestinian people has been expressed by many organisations in Europe, the United States and various socialist countries. A language of friendship, peace, cooperation and progress between Palestinians and other peoples has been created.

In remarks directed to the 11 foreign delegations who participated in the Ninth Voluntary Work Camp in Nazareth this year Nazareth mayor Zayyad said: "Form committees in solidarity with Nazareth in your homeland. We will continue to bridge links of struggle and friendship between you and our people." These volunteers from various countries exchanged political analyses and assessments of the current problems facing Palestinians.

Camp's Origin

Before 1975 Nazareth activists founded 16 neighbourhood committees, elected by each quarter's residents, aimed at developing and improving neighbourhood conditions by organising smaller scale voluntary work days. The current Nazareth municipality broadened the idea of voluntary labour into an annual camp throughout the city. The neighbourhood committees coordinated their efforts with the Nazareth municipal council and met local residents to discuss projects needed for local private or public institutions. Project proposals were submitted to a special 'central committee' formed of municipal council members and Nazareth professionals who approved projects. After final endorsement of the projects, the central committee arranged for contractors and support organisations to volunteer their time and effort in completing projects in the work camp.

Three months before the camp begins the organisers draw maps, collect donations, purchase construction materials and record names of contractors, drivers and other professionals who will participate in the camp. Letters of invitation are also sent to local and international groups. A week or two before the camp, neighbourhood committee members and representatives from the 12 Nazareth youth clubs meet to make final preparations. Tents are erected, kitchen sites are prepared, and food supplies are bought. Bathroom facilities are constructed. The camp's organisers then divide camp participants into various committees for first aid, kitchen help and guard duty. A committee in charge of implementing a programme of entertainment is also formed. Hundreds of Nazareth youth share in these preparations and serve on camp committees. A week or two following the camp, members of the central committee meet to assess the camp experience. A booklet is then compiled about the camp and its achievements.

Camp Achievements

The Israeli authorities' insufficient budgeting for development projects in Nazareth prompted the Nazareth municipality to seek alternate resources to cover their needs. The voluntary work camp has significantly contributed to this need. Ziad al-Fahoum, a member in both the Nazareth municipality and the camp central committee, told *Al Fajr* that the value of the eighth and ninth work camps was five times the annual budget allotted the Nazareth municipality for those years. For this year, the municipality was given only IS51 million. al-Fahoum said, "We have no alternative but to increase the productivity of the camp every year." However, this year's camp showed no increase in assessed value despite the fact that there were 2000 volunteers more than any previous camp. Al-Fahoum explained that Nazareth resident are unable to finance more projects in their quarters because of the general economic crisis. The second reason is that not enough time was spent in preparation this year. Nazareth municipality members, who are either voters or members in the Democratic Front for Peace and Equality, were too busy with Knesset elections.

Suhail Diyab, a member of the central committee, told *Al Fajr* that the work camp, organised "to break the political isolation imposed by Israeli authorities who plan to bring down the municipality of Nazareth," is a political demonstration for Nazareth during which Palestinian residents in the Galilee, Triangle, West Bank and Gaza Strip, as well as Jewish residents and international delegates, support in a practical means the Nazareth people. Volunteers from the West Bank began working for the first time in the fourth voluntary camp and foreign delegations participating in the sixth camp. "The appearance of Nazareth has been tremendously changed since 1975," said Diyab. "In the last two years 60 streets were opened and paved in Nazareth," he noted.

Diyab said that Nazareth before the work camps was a much less developed city. The affairs of Nazareth were run by a traditional figure, Sayef al-Din Zue'bi. Political corruption was rampant with many municipal service workers receiving salaries without even appearing on the job. No new schools or sewage system existed in the city. The breakdown was so complete that Israeli authorities decided to dissolve the council in 1974. Between 1948 and 1974, only two schools were in operation in Nazareth. But between 1975 and 1984, six new schools have been built by the volunteer workers.

Arab Nazareth and 'Nazaret Elit'

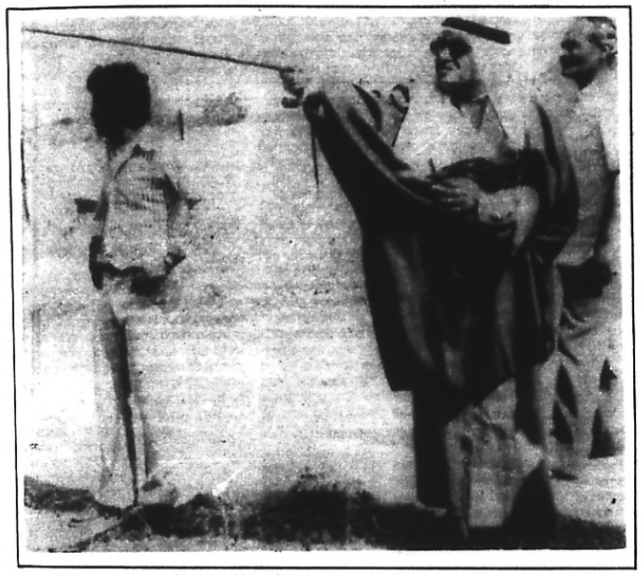
In an attempt to stop expansion of Arab Nazareth, Israeli authorities began in 1960 building an exclusively Jewish town overlooking traditional Nazareth called 'Nazaret Elit.' Authorities encouraged Jewish residents to live there by offering them subsidised housing, as well as economic, industrial, and social facilities. It is easy for visitors to Nazareth to make contrasts between both cities. Arab Nazareth populated with 50,000 residents has only 7500 dunums of land. While Upper Nazareth with 25,000 residents has 25,000 dunums of land. The economy of Upper Nazareth is growing with 50 factories which attract thousands of workers while industry in Arab Nazareth is hindered from expansion. Al-Fahoum said, "It (Nazaret Elit) is a modern town with all the necessary facilities, while Nazareth has no factories at all but a lot of traffic, education, housing and work crises."

In 1982-83 the government subsidy for each resident in Arab Nazareth was only IS243 compared to IS856 in Upper Nazareth. The Nazareth municipality continually demands that the Israeli authorites triple the city's budget in order to meet the necessary needs of residents. By convening the annual voluntary work camp, al-Fahoum said, "We break the ice surrounding Nazareth."

More than 30 massacres have been perpetrated by Zionist armies against unarmed Palestinian men, women and children with the intention to expel them from their homeland. One almost unknown massacre of Palestinian villagers carried out by Israeli troops in 1948 was revealed recently in the Hebrew press. In two articles in the new daily *Hadashot* (August 24 and 26) journalist **Yoella Har-Shefi** gives the testimonies of Palestinians and Israeli soldiers who were in Dawaymeh on October 28, 1948, the day it was overrun by soldiers of Moshe Dayan's 89th Batallion.

A New-Old Massacre: DAWAYMEH, 1948

75 died in the mosque - "... they said, the Jews won't harm us, they won't attack old people who are praying."



Dawaymeh no longer appears on maps. Its place has been taken by the Israeli moshav of Amazya, set up by members of the Herut movement. But in 1948, this was the Arab village of Dawaymeh, with 6700 inhabitants. The mukhtar of the village, Hassan Mahmud Hodeib, is now 75 years old, and lives in Fawwar refugee camp near Hebron. His story is as follows:

"I was born in Dawaymeh. I was my father's first son. My father had two wives, and I was the first son of my mother, who was his second wife.

"I was the mukhtar of Dawaymeh. My father was the mukhtar before me, and before him his father. You are now asking me to remember a terrible tragedy, the worst one, carried out by the most barbaric people, the Israelis.

"This massacre was on a Friday in 1948, on October 28." (In fact, October 28 , 1948, the day on which Dawaymeh was captured, was a Thursday. The events described by the mukhtar seem to have taken place over two days).

"The Jewish army came at first from the west, from the direction of Qubaibeh. They entered the village at about 10 or 11 in the morning. The tanks entered, and split into three groups — west, south and north. The east side was left open, so that people would flee eastwards. Then they started to shoot at the people."

Massacre Chronicled

"How many tanks? Maybe twenty, twenty-five. As I said, they went in three columns, south, north and central. The east was completely empty, with no movement or activity, so that the people would flee the village.

"The people fled, and everyone that they saw in the houses, they shot and killed. They also killed people in the streets. They came and blew up my house, in the presence of eye-witnesses. They asked somebody where the mukhtar's house was. My wife and children left the house about half-an-hour before. I wasn't there either. The moment that the tanks came and opened fire, I left the village immediately. At about half-past-ten, two tanks passed the Daravish Mosque. About 75 old people were there, who had come early for Friday prayers. They gathered in the mosque to pray. They were all killed. All the old people were killed. My father too, Mahmud Ahmed Hodeib, who was 90 years old, was among them. They were cut down by two machine guns, from two armoured cars. They were all slaughtered.

"Why didn't the old people run? Because they were all old, daravish. People from Beit Jibrin warned them. But they said, the Jews won't harm us, they won't attack old people who are praying.

"But the worst thing happened outside the village. There were some women and children and old people who had fled to Dawaymeh from their villages, which the Jewish army had captured earlier. There were people from Qubaibeh and Mrar. And on the last day, when the Jews entered our village, there were also people from Dawaymeh there. There was a big concentration, about 35 families, who hid in a large cave, not far from the village. They thought that they wouldn't be seen there, and that when the war ended and all was quiet, they would be able to return home.

Killed Seeking Refuge

"But the army discovered them. They told them to come out and get into line and to start to walk. And as they started to walk, they were shot by machine guns from two sides. They were all cut down. My cousin's wife was also there. Her husband and three of their children were killed. But she and the small daughter, who she held in her arms, fell to the ground immediately as the shooting started; and they did not move, but acted dead. When everybody had left, at night, she came to me in al-Hijri, to which we had fled, and told me. We sent people there that night, who collected the bodies, put them into a cistern, and buried them.

"Where is my cousin's wife? She is not here now. She lives in Jordan, in Zarqa.

"There were more people who were killed. Everybody fled empty-handed, and later tried to sneak back in the night to the village, to take food, clothes. Those who were caught, were killed. Maybe 70 people were killed that way. My children - I had six - fled with my nephew, Said, and with my wife. I had a gun, so I took it and went with the people. They shot at us from every direction. Maybe 10 or 12 were killed that way. They shot so that we shouldn't stop. But those who reached the lands of Dura were saved. The firing did not reach that far. The old people who were killed in the mosque were thrown into a big lime-pit, maybe four metres across, where they were buried."

The mukhtar believes he is the only eye-witness to any part of these events left in Palestine. "From the mosque, not one was left alive to tell the story, and from the cave only my cousin's wife. The people who buried the dead in the cistern are now spread all over the world. Some are overseas. Some are in Amman and Zarqa. Many are no longer alive. I am the mukhtar. What I have told you is what happened."

580 Dead

The mukhtar also explains why he has not spoken about the massacre before. "Nobody would speak to us or ask us about Dawaymeh. No journalists came to us. It's not like Deir Yassin, next to Jerusalem, where all the world was looking. Where there were many educated people and intellectuals. We thought first of all about life, not about death. Where to get food and clothes for the children. Where to find a roof before the winter rain and the cold.

"I made an exact count of the people of Dawaymeh who were killed, after we had fled. I also made a list — as far as I was able — of the refugees who had come to us from other villages, and there were some who had fled three months previously. I gave the list to the Jordanian government's military governor of Hebron. His name was Ibrahim Beq Qarishan. I don't know where he is now. On the list there were, I think, 580 names.

"The people from Beit Jibrin fled and abandoned their houses. But we prevented the people of Dawaymeh from fleeing. Nobody from our village fought against the Jews. Because of the distance. And we had no arms. We saw Jews only when the Jewish army entered the village and carried out the massacre."

Hassan Mahmud Hodeib lives in Fawwar refugee camp, only 15 kilometers from Dawaymeh. Since 1948 he has not returned to the village. Israeli journalist Yoella Har-Shefi persuaded him to accompany her to the site of Dawaymeh. He agreed, and they travelled to the place now marked on the maps as Amazya.

At the site, the mukhtar pointed out where his own home had stood. He also indicated the cave in which the 35 families had hidden, and the cistern in which the bodies had been buried. A few days later, the journalist returned to the cistern with four labourers. They dug for a short while and discovered several human bones, including three skulls — one of them a child's. They did not continue digging, but reburied the bones.

Milson: Something Happened

As the mukhtar says, Dawaymeh is not Deir Yassin. The story has not been widely published. Even well-informed Israelis do not know that a massacre was committed there. Outside Palestine, the name of the village has almost never been mentioned. But many Israelis are aware that something took place in Dawaymeh. Yoella Har-Shefi spoke to Professor Menachem Milson, former head of the Israeli 'civil administration' in the West Bank. "Dawaymeh," he said. "That's not a revelation, it's a well-known fact. When I first heard of it, I too was surprised. But when I expressed interest, it turned out that people knew. But the matter was kept quiet. It was preceded by some scandal. One of our boys was murdered there, or they found a rucksack or something there and suspected that someone had been murdered there. I don't remember exactly, but there was something."

The official history of the campaign, "The Givati Brigade Against the Egyptian Invader," by Major Avraham Ayalon, records, "On the evening of October 27, the attack battalion transferred the Beit Jibrin area to no. 3 battalion, and on the morning of October 28 captured Qubeibeh and Tel Lakhish almost without opposition. On the following day, Dawaymeh was also caputured. The same day, our forces entered Deir Nahas, and found it empty. With the capture of Dawaymeh and Nahas, the conquest in the direction of Hebron was in fact halted; but also the conquest of the Ajur — Beit Jibrin — Dawaymeh sector was a major achievement: on the one hand extending the territory of the state, and on the other hand, reducing the chance of a breakthrough or infiltration from the Faluja pocket in Mount Hebron, or to it."

HaAretz reported, on October 31, 1948, that, "The villages of Qubaibeh and Dawaymeh, north of Hebron, had been evacuated."

Dr Uri Millstein, an Israeli historian of the 1948 war, says: "That there was a massacre in Dawaymeh is a well-known fact. They entered Dawaymeh, carried out liquidations, and similiar things, and finally threw the people into pits. I have not finished research into this affair. It is necessary to find out the details.

"The number of victims that I know about, is between 30 to 80 people. As I say, I haven't fully checked. From my experience I know that the reports made at the time by our own people were not always correct.

"It is known which unit was there. It was the 89th battalion, Moshe Dayan's battalion. It is no longer possible to discuss this with the brigade commander, who was Yitzhak Sadeh (later the army's first Chief-of-Staff). Nor it is possible to get any information from Moshe Dayan. But the people are known. It is known who took over the battalion, it is known who was his deputy at the time, it is known which companies were in Dawaymeh, and who was in them, perhaps one or two will be found who will be willing to talk.

"So far, I have not had the version of the people of Dawaymeh. What you tell me of their words, I tend to believe. Of course, I have reservations about the numbers."

Cover-Up

Yoella Har-Shefi traced and spoke to former members of the 89th battalion. One of them is Yaakov Aharoni, a member of Lehi, (terror organisation) who was the battalion sapper. He says: "Dawaymeh? Why are you interested in that? Who needs it now, after all those years? What use is it at all?

"Dawaymeh. We didn't even know there was such a village, until we entered it. What happened, happened because we discovered things that had been taken from Gush Etzion (settlement in Hebron area) when we captured Dawaymeh, blue shirts, decorations from the rooms. When the guys saw these things, they lost their temper, and then what happened, happened — if it happened. It was not something intentional. Something planned in advance. We took many Arab villages, and we did not harm the population anywhere.

"In Dawaymeh it happened. And I'm telling you the background.

"Yitzhak Sadeh was angry. He gathered the whole battalion, and preached ethics to us.

"The day that we entered Dawaymeh, we started with the capture of Beit Jibrin. I took part in the conquest of the police station, and we continued, we discovered a large concentration of mines at the junction between Qubeibeh and Dawaymeh next to the spring, and I stayed behind with my men to dismantle them, so we were not there when our people entered Dawaymeh.

"I don't know anything about killings in the mosque. I heard that in Lydda there was something with a mosque. But we did nothing like that. The story of the cave did not happen. What I did hear, was that some people, some bodies, were thrown into the large cistern in the centre of Dawaymeh. They said that they had shot a number of people there and thrown them into the cistern. I have already told you, that my men and I were eight kilometres away from there. I came the next day. They didn't speak much about it. They didn't ignore it, but they didn't worry about it too much."

Rina Aharoni was the field medical orderly of the 89th batallion. "I remember that I was standing by the Migdalor Cinema in Tel Aviv, one day when one of the batallion members came and showed me some atrocity pictures that they had found in Dawaymeh. They were pictures of brutalised corpses of the Gush Etzion fighters. I remember that I felt then like the woman who killed the rapist of her daughter."

Haim Shabtai, deputy commander of the company, recalls: "Who was in Dawaymeh? My company, 'A' company. After the conquest of Beit Jibrin and Qubaibeh, we were in the camp. The battalion commander came to me, he liked to send people out, but didn't much like himself to be where things were happening, so he wasn't in Dawaymeh. I was the deputy of Dov, who was away on a course, so I commanded 'A' company. The battalion commander said to me, "Go there, with the company. Take the village. It won't be a big job."

"We set out, three platoons, without an escort, with no knowledge of the territory or the situation. A kilometer from there, the radio broke down and we lost contact with the battalion. We looked down on the village from a hill. We had about 10 armoured cars. We split up into three columns. I went in the centre.

"A few shots were fired on us from the village. They had arms. Rifles. Not atomic weapons.

"We entered. They started to run. They ran towards Uri, who was on the north. Some of those running away fired shots.

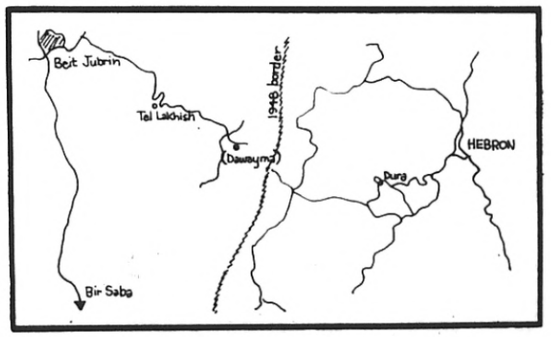
"What happened, in Dawaymeh, happened in Uri's platoon. Uri claims that they shot at him, and he opened fire. He chased them and then returned. He said that he had seen that people had been killed.

"That same night, we had no contact with the battalion, and we also had no supplies. We searched the village, took some chickens and cooked a sheep. There were no people. They all had left. But what we did find in the village was a lot of equipment from Gush Etzion. Small children's clothes. Furniture. Cameras. Family photos.

"Two or three days later, we returned to Qubaibeh, to prepare a strong patrol to Iraq al-Manshieh. Suddenly the battalion commander called me. He asked me what happened in Dawaymeh. I said, let me check, and went to Uri. I told him, there's a problem with Damaymeh, there's going to be an investigation. What happened?

"He told me, we chased them. Some were killed. I left them on the ground.

"I asked, women too? He replied, possibly.



"The next day an Arab came to the village, perhaps he came to look for something in his house. Someone took him into the courtyard and shot him."

"I went to the battalion commander and made a report. He said, whoever did this, should first of all go and bury the bodies.

"They took some prisoners with them, three or four villagers, I don't know if they were from Dawaymeh or somewhere else, and went to dig. They gathered the bodies and buried them in the field.

"When we returned from the battles in Rafah, they told us that Beeri (Issar Beeri, head of the Haganah Information section) was coming to investigate.

"We prepared for the investigation. Beeri was known as strict. In the north, too, civilians were killed, and Beeri sent the company commander to jail. There was another point. We were a Lehi company, and there was a feeling that they were after us. We were worried, and felt that we had to protect our people.

"Perhaps it's not necessary to say this. It's better that you shouldn't write this. But the pictures and belongings from Gush Etzion, all those things, we found later. After what happened. But when we prepared for the investigation, we decided to say that we found them first, and that we lost our temper.

"Berri came and investigated. It wasn't that bad.

"I remember now that Yitzhak Sadeh also came, and gathered us in Ben Shemen and spoke about Dawaymeh."

... No Such Village

"There was also a question in the UN. They asked Shertok — or was it already Abba Eban? — they asked what happened in Dawaymeh. And you know what he replied? He said, There is no such village."

Haim Shabtai denies the stories about the mosque and the cave. "Such a thing could not happen. It's a total lie. Nobody would cover up such a thing. How could it be possible to keep quiet about something like that?

"But there was something else, that perhaps it's better not to write about. After we entered, the next day, an Arab came to the village, he looked a bit crazy to us. Perhaps he came to look for something in his house. So someone took him into the courtyard and shot him. I was very angry about that, too, for we did not kill prisoners.

"Did I check the mosque before it was blown up? Who blew it up? The mukhtar says that his house was blown up? Then he's lying. My company came in without any escort, as I told you. We had no explosives. The sappers didn't even come in with us. We left the village with all its houses, and with all the lice and fleas that jumped onto us from the houses. I don't even know when Dawaymeh was blown up.

"The mukhtar's story, about the mosque and the cave, is a total lie. What did happen was the people who fled were shot at. How many were killed? I don't know, certainly more than three but less than twenty."

Yoella Har-Shefi suggests that some of the conflicts between the stories can be explained by the assumption that, before the company was sent back to bury the bodies, villagers from Dawaymeh had already buried most of them. It is possible, she suggests, that one or two people were guilty of exceeding orders and killing the people hiding in the cave. Later, when the company did not discover the bodies, since they were already buried in the cistern, these people saw no reason to incriminate themselves. When she returned to the cistern indicated by the mukhtar, she did indeed find skulls, including one of a child. (Translation: Hadashot, August 24, 26, 1984)

Israeli society has been seriously affected by the two years of almost full mobilisation of its army for the military invasion and occupation of Lebanon and the continued occupation of the West Bank and Gaza. **Yareach Tal** describes in *HaAretz* the debate over a new decision taken by the top Israeli science university to boost entrance grades for ex-soldiers – the majority of the student population – at the deliberate cost of pushing out Arab students.

Technion's Catch-22 Disqualifies Arab Student Enrollment

At the beginning of this academic year, a decision should come into effect that is unprecedented in Israeli higher educational institutions. The decision, taken in April by the permanent committee of the senate of the Technion, states: "In order to assist candidates who have completed their compulsory military service or national service to overcome the difficulties they face in meeting the entry requirements after the long break in their studies, such candidates will be awarded an additional three points towards their final mark" (the average matriculation plus entrance examination mark) "for each year of service, such that the final total of additional points shall not be more than six points. This assistance will be given only to candidates who enroll at the Technion within three years of completion of their military service."

The original proposal, which was raised in December 1983 by the deputy president of the Technion for academic affairs, was even more far-reaching: "Someone who has not served in the Israeli army will be accepted to the Technion only after completing a year of national service."

The proposal was accepted in its final form by the Technion authorities and circulated to members of the Technion senate. But for some reason it did not attract particular attention, despite its importance in principle and its practical implications. Since there was no objection made within the prescribed time, the decision was ratified. Not until July did some members of the academic staff of the Technion discover the decision and make a fuss.

The first was physics professor Kalman Altman, a member of the leadership of the DFPE, who initiated a discussion on the senate decision in the physics faculty council. He proposed demanding that the decision be repealed because it intended to discrimate against Arab students, who do not serve in the army and do not perform 'national service,' and would cause a drastic drop in the already limited number of Arab students in the Technion.

The physics faculty is more politically aware than the other faculties in the Technion. The discussion there was, as expected, very aware. Altman and his colleagues' proposal to demand repeal of the decision was not accepted. Instead, the proposal of professor Asher Peres was accepted: to support the senate decision and ease the entry conditions for candidates who had performed military or other national service, but "provided that the decision be fully carried out according to the Technion constitution, that is to say, provided that the deputy president for academic affairs offers a definition of military and national service that will not be in conflict with the institution's constitution forbidding religious, national or sexual discrimination."

Some members of staff in the physics faculty, headed by Dr Moshe Fievich, saw the decision of the faculty council as 'trapping the subject.' They started their own initiative and wrote a petition demanding that the senate repeal its decision. 78 staff members, including 13 senate members (full professors) from the 120 senate members, signed the petition. Fievich points out that were it not for the summer vacation and the fact that most staff members are abroad, the number of signatories would have been greater.

The petition, presented to Technion president professor Yosef Zinger, states, in part: "The decision breaches the principle of equality accepted in all enlightened states and fixed also in the Technion constitution, which opposes discrimination against anyone on grounds of race, religion, nationality or sex. Preference to a particular group of candidates (ie, people after army service, who constitute the majority) is in effect, discrimination against the minorities, such as: women who have not served in the army; new immigrants; invalids; and Arab citizens, who are neither obliged nor able to carry out military or national service, as defined in the 1953 law. There is no doubt that young people who have devoted three years of their lives to serving the state deserve all possible assistance in the suitable preparatory courses, in study grants, in accommodation, etc. We therefore appeal to the president and the senate to repeal this regulation, which is not in keeping with the Technion constitution and is against the principle of equality, and to find suitable ways to help people after army service towards their studies in the Technion."

When the Technion senate decision was made known, it also worried the Israeli Association for Civil Rights, whose Haifa branch sent a letter of protest to the Technion president demanding a repeal of the decision in order to prevent discrimination against minority groups. Against this, MK Geula Cohen (Tehiya), criticised the writers of the petition. The Arab students' committee announced that it would apply to the High Court of Justice if the Technion administration did not cancel the decision.

The central committee of the Technion senate met on July 1. The lecturers' petition was laid in front of them and they discussed the issue and decided that as a result of the reservations expressed by senate members, the subject would be discussed again at the beginning of the next academic year when the appellants would come to express their position. It is already clear that changes will be made in the decision, relating principally to the group discriminated against. The only group to remain under discrimination will be the Arab students. In any case, a breathing-space has been achieved, allowing each side to prepare and to attempt to convince others.

According to Dr Fievich, the principal group to be harmed by the Technion senate decision is the Arab students. In the Technion there are today about 400 Arab students studying towards a first degree from a total of 6000 students – that is, about 7 percent. In the more popular faculties, such as electrical engineering, there are 50 Arab students among a total of about 1400, ie. about 3.5 percent. In computer sciences, the proportion is even smaller: "For these few students, the decision means an almost complete block against the entry to the favoured faculties, and in the other faculties as well there will be a notable drop in the number of Arab students accepted."

So who will benefit from the decision? "The number of students who defer their military service until after the completion of their degree will not change in any case," says Professor Altman. "The overseas students and the new immigrants will certainly continue to benefit from various concessions. The number of orthodox women who have not done military service is, in any case, low at the Technion. So it is clear that, in the end, candidates after completion of army service will continue to compete mainly among themselves. The additional six points will not change this but will just remove from the competition a small number of Arab students." Some of the staff members who signed the petition changed their mind and removed their signatures when they learned that among the initiators was professor Altman, a member of the Rakah leadership. They explained this by saying that they did not want to be identified with a Rakah member, even though they agreed with the wording of the petition itself.

"I think that the decision is merely lip-service that the Technion administration wants to pay to the important issue of assistance to ex-soldiers. They are doing this in the least fair and least effective way. It would be much more effective and fair if the assistance was given in the form of: increasing the refresher and preparatory courses, including courses for soldiers while they are still serving, and sending Technion lecturers to lecture in Lebanon; in greater assistance in accommodation and grants; in special courses and exam timetables for reserve soldiers; and suchlike," says Dr Fievich. "They say that the Arab student gains three years while his or her Jewish colleague is doing military service. But have those who say this made a full comparision? Do they take into account how unequal the living conditions are in the two sectors? The Arab starts at a lower level, which is caused by the inferior nature of most of the schools in the Arab villages." According to Dr Fievich, the Technion administration has taken a decision that is not its business. "The Knesset has not enacted a national service law nor created a body to enforce this. An academic institution should not enforce national service in the place of the Knesset or government."

Suprisingly, the Technion students union has not made its voice heard on such a burning student issue. Micah Kaminer, chair of the union, says that the executive proposed discussion on the subject to the student council but, because of "fear that the discussion would turn into a political debate," the proposal was removed from the agenda and not discussed at all. The formal reason: "The subject concerns people who do not yet study at the Technion."

Were it not for the summer holiday, we would probably have seen demonstrations and counter-demonstrations on this affair. I found an expression of the divergence of opinions in a chance conversation with two students. Udi Argov (27), a student for a second degree and an assistant in the economics department, is strongly opposed to the senate decision: "The mark should take into account only academic considerations... the problem exists but the proposed solution is not good." Argov's alternative proposal is to have the Technion entrance examination immediately after completion of high school studies, before conscription into the army, or to extend the preparatory and refresher courses for army leavers.

Yigal Shohat (25), a third-year student in the civil engineering faculty and a member of the students' union executive (responsible for sports and accommodation), supports the senate decision: "A state that subsidises each Technion student by $7000 per year is fully entitled to determine criteria for acceptance of students, including the duty to carry out national service... our leadership has ignored the problem and there is a lot of hypocrisy in the stand it has expressed on this issue..." Shohat is proud of the fact that he has succeeded in forcing Arab students at the Technion to take part in civil guard duties on the campus, tasks that do not involve carrying arms, for this summer. "They only know how to demand rights. Not duties. The time has come to force them."

The strong responses and the public echo have bewildered the Technion administration. The feeling is that the decision was taken hastily without weighing up properly all its implications. The administration expects that the Knesset will pull its chestnuts out of the fire. The Technion spokesperson, Ben-Ami Einab, turned my attention to the 'Released Soldiers' Law' passed by the Knesset on July 2. This law was introduced by deputy minister Shilansky and states in one clause that "a released soldier will be entitled to preference in acceptance for study at institutions of higher education." "The Technion," he points out, "is waiting for the appearance of the law in the official gazette in order to know how to operate in the future."

(Translation: HaAretz, August 21, 1984)

Artist and composer Fawzi Sa'adi from Nazareth is attempting to enrich Palestinian music by combining nationalist song with folkloric singing. In the following conversation, published in *Al Fajr al-Adabi*, Sa'adi talks about his personal musical experience in which he believes financial problems are the main obstacles towards developing Palestinian music.

A Musician's Road to National Song

Twenty-one-year-old Fawzi Sa'adi, a native of Nazareth, taught himself painting which is still his main source of livelihood. But music and singing are his great loves. "I would like to devote my whole life to music and singing if I could." After a few moments silence, he taps on the table and says: "Please forget about my painting profession. I prefer talking about music and singing." He continued: "I was born when I sang my first song. Before that, my life was nothing."

Really?

He grimaced, then enthusiastically began talking: "Since my childhood, I felt possessed by the charms of music and singing. In 1970, I took a music course at the Rubin Music Institute in Haifa. There I learned basic principles of music. Later I took more music courses and I began understanding the nature of music and song as a scholar, not as an amateur.

"I began to see in music a social stand - it is a political and social action. In the past, I only sang in weddings and public parties.

"I seriously began my profession as an artist when I started working in the Communist Youth Club in Nazareth and prepared a music programme at the club. I came to a conclusion that there is a relation between words and song and felt repelled by empty songs.

"This was an important stage which led me to songs of folklore. It is true that some folkloric songs are originally parts of wedding songs but there are some songs that people have forgotten or that have been transformed into something else. So I became concerned with folkloric singing and also for political reasons - because Palestinian folklore is part of the homeland. In my work I face many difficulties in finding lyrics to songs. At first, I used Tawfiq Zayyad's works as a source for folkloric songs in the classical Arabic language.

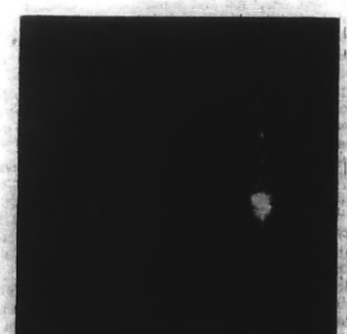
"In 1977, I, with other amateur artists, started serious work in the Friendship House in Nazareth - after that we worked together with the Arab Women's Union group in Beit Sahour in mixing between folkloric and nationalist song. We offered folkloric, militant paintings of songs and our programme scored a tremendous success.

"Because of personal financial problems, I stopped spending so much time singing but I continued writing music for national songs. Eighteen months ago I formed a music group called 'Revival of Palestinian Folklore' and we began working on folkloric programmes. We organised several parties in Nazareth, the Galilee villages and Bir Zeit University. We are also making preparations to offer more programmes.

"Political song has a tremendous affect in articulating peoples' national feelings. In the Eighth Annual Voluntary Work Camp in Nazareth, I, together with other volunteers, visited several working sites and just began singing. It was spontaneous but it had a great effect on people. Volunteers and neighborhood residents shared in the singing. This opened my eyes to other possibilities."

Composing Music

"At first I select suitable words and I study their musical connotations. This helps me in finding the suitable melody. There is a dynamic and reciprocal relationship between music and words. In music, I was affected by music composers and artists Sayed Darwish, Mohammad Abd al-Wahab, Riyad Sunbati and *Sheikh* Imam. I especially like to listen to Turkish and Spanish music." (Translation: Al Fajr al-Adabi, No. 48)



Right and left: Two famous Arabic singers who inspired Fawzi Sa'adi: Abd al-Wahab and *Sheikh* Imam. Centre: Symbol of the Nazareth Musical Institute.

Al Fajr al-Adabi - August

One of the most important articles published in this month's issue of *Al Fajr al-Adabi*, No. 48, is about a forum on Palestinian literature convened in Paris. Many well-known names in the Palestinian literary movement from Palestine and abroad participated in the forum, held July 18 and 19. Participants at the forum resolved to do studies in the future on the development of contemporary Palestinian literature, genres of Palestinian contemporary literature, documenting Palestinian literature and publishing selections of the main types and styles of Palestinian literature. A special Palestinian literature institute is to be formed that would include a Palestinian library, documentation department and liaison committee whose members would coordinate literary and cultural publications between writers and the institute.

The magazine included an interview with Ibrahim Nasrallah, a member of the Jordanian Writers' Association, who has published four poetry collections — *My Body Was the Sieve, Horses Are on the Edge of Town, Rain Inside* and *Good Morning Children, Good Morning Revolution* — along with interviews with Palestinian artists.

Mohammed Abdullah Ju'adi wrote about Columbian poet Dasu Saldibar and introduces his poem *Beasts of Pain* to Arabic readers. The regular sections of poetry, short stories and literary studies are also among the content of *Al Fajr al-Adabi*.

WINDOW ON THE ARAB PRESS

Intra-Palestinian dialogue meetings and the nearness of the convening of the 17th PNC session were given top priority in local papers this week. The opinions of various local Palestinian figures supporting the reconvening of the PNC were published.

The actions of and reactions to Kahane's continued incitement were also given prominence in local papers. There was front-page coverage about the tens of persons arrested from Um al-Fahm and the attempts by Kahane's supporters to stop Arab workers from entering an Israeli town.

Israeli politicians' efforts to form a government were also widely covered by the Jerusalem Arabic press.

All newspapers stopped the presses three to four days for the major Muslim feast of *al-Adha*.

Solidarity for Um al-Fahm

Finally Israeli Minister of Interior Yosef Burg had to issue a second order banning the racist Kahane from entering Um al-Fahm yesterday, thus rescinding his first order whereby he allowed Kahane to enter this Arab town because of his parliamentary immunity.

Had it not been for the valiant stand of Um al-Fahm residents to prevent Kahane from 'visiting' their town, Burg would have never rescinded his first order. The villagers went on a general strike at the request of their local council. Besides this there was the solidarity demonstration by a number of MK's and Jews who came to the village early in the morning to stand by the villagers against Kahane's unwelcomed 'visit.'

We would like to add that the minister of interior made a grave mistake when he allowed Kahane to enter Um al-Fahm. Parliamentary immunity should never be used to cloak evil intentions which Kahane wants to put into pratice, such as opening an 'emigration office' in this village to force its residents out.

In conclusion, our greetings to Um al-Fahm residents and to all the progressive forces that stood by them in defending their right to a dignified life in their village.

AL FAJR
August 30

First Fascim, Next Racism

The unified and courageous stand of the Arab masses, foremost among them the Um al-Fahm residents, will go down in history as a brilliant page in the struggle of this country.

Not only did this stand prevent Kahane from defiling Um al-Fahm soil but it also pushed forward the democratic battle against fascism.

On the one hand, this stand unified Um al-Fahm people. On the other hand, it released the energies of the Jewish democratic forces which flocked to Um al-Fahm to join the Arab masses in their brave stand.

Local and international reaction is still flowing in. It is not only Kahane who stands accused but it is the ruling regime which tolerated Kahane's behaviour for a while and then encouraged him openly and opened the road to him for the Knesset. We can say that fascism is no longer a pending threat; it is officially represented in the Knesset.

This is exactly what promoted Yitzhak Shamir, the Israeli prime minister, to say: "Those who decided to allow Kahane to enter Um al-Fahm didn't take into consideration security interests. They should have acted otherwise."

The massive demonstration shocked the democratic forces as well as the ruling establishment.

It is time we prevented Kahane from entering any other Arab town or village. We should mount a campaign to explain the dangers of this fascist cancer. We should move towards a wider alliance between Jews and Arabs.

There remains before us the task of liquidating racism.

AL ITTIHAD
August 31

Syria Awaited

Efforts mounted by Algeria and South Yemen to settle differences between Syria and the PLO are continuing. The presidents and emissaries of both states are holding intensive and urgent talks these days with the concerned sides aimed at eliminating the differences before the next PNC session expected in Algiers in mid-September.

Palestinian officials have in the last two days renewed their eagerness to end the differences with Syria and normalise relations with it on a clear basis ensuring the independence of the Palestinian decision and the uniting of efforts to face common dangers.

By achieving the Aden-Algiers accord, the Palestinians have shown the solidarity of their house and their national unity. But they have also shown their covetousness for normalisation with Syria.

Yet Syria's negative attitude in responding to the extended Palestinian hand will not be an obstacle to the Palestinian factions' continuing efforts to carry out the Aden-Algiers accord and convene the PNC at the scheduled time and place.

The ball is still in its orginal place... in Syrian hands. Syria is requested to make an initiative by responding to the extended Palestinian hand. It will, futhermore, have to recognise the fact that there is no alternative to a united PLO and its legitimate leadership.

AL SHA'AB
September 1

Free Um al-Fahm

The whole issue of Um al-Fahm would never have been raised had Minister of Interior Burg prevented Meir Kahane from entering Um al-Fahm last Wednesday.

Instead, Burg declared that Kahane had the right to visit anyplace. He never said a word when Kahane declared that he was taking his gang with him.

Burg is ignoring criticism against him about torture inside Israeli prisons and the barring of MK's from entering an Israeli prison to inspect conditions inside.

How did Burg expect Um al-Fahm residents to react to Kahane's provocative visit? Did he expect them to hide inside their homes? Or did he expect them to line the streets to welcome Kahane?

Did Burg forget that the police chief in al-Marj area and the police officer at Ara police station expressed their determination to protect Kahane when he came to Um al-Fahm? The police chief in al-Marj went so far as to declare that they would give Kahane a ride in the police car and that he would force the local council to receive Kahane.

Does Burg deny that the local council of Um al-Fahm repeatedly refused Kahane's visit? They told the police that they would not protect anyone who came to provoke them.

Does Burg deny that many people condemned his stand and the stand of the police regarding Kahane's visit to Um al-Fahm? They all declared their solidarity with the residents of Um al-Fahm in protesting Kahane's visit. The Arab-Jewish Committee issued a statement against racism.

Burg and his police were bothered by this solidarity against fascist dictatorship, represented by Kahane and his gang. They were bothered also by the solid confrontation that aborted Kahane's visit.

AL ITTIHAD
September 3

Qaddafi Can't 'Dissolve' the Opposition

Arab unity *per se* is an urgent Arab demand, especially during the hard time the Arab nation is going through from the ocean to the gulf. It has been proven once and again that this nation will be vulnerable as long as it does not unify its ranks.

Yet unity has its own rules and principles so that it may not be an impulsive and fragile unity that will soon disappear.

The most important of these rules is that Arab masses should be free of any form of intimidation when they are to vote on this unity. Therefore we were very cautious in receiving the 100 percent result of the referendum on the Libyan-Moroccan unity.

A hundred percent?

We want to ask: is there any opposition in Libya or has Qaddafi done away with all his opponents?

We believe that there is still opposition in Libya - and in Morocco. There are those who oppose the two regimes in both countries. They undoubtedly want unity but it has to be on sound basis. Why did Qaddafi dissolve them in the 100 percent waters?

We recall what Algerian President Shadli Bin Jedid said a few days ago when commenting on the unity between the regimes of Qaddafi and al-Hassan. He said the unity of the Arab countries in North Africa cannot be accomplished haphazardly. This is true. Any Arab unity to which Qaddafi is a party is a haphazardous one.

AL FAJR
September 3

Reagan Plan - Still Invalid

In a previous editorial, *Al Fajr* commented on the Republican Party's election fad that made no mention in the party's platform of the so-called 'Reagan Peace Plan' for the Middle East. The Republican Party did that to please Israel's friends in the American Congress and in the Republican Party itself.

Yesterday the American Consulate in Jerusalem sent us an official text of the statement made by John Hughes, the spokesperson of the US State Department. The statement says that Reagan's plan is still 'alive' and the the US is determined to push forward the peace process in the region.

We would like to ask: why the American concern to mention that the plan is still alive if it really is so? Or is this plan alive on paper, to be used whenever necessary?

This is more proof that American credibility in the Middle East is on the deeline.

We would like to mention in this regard that the Reagan peace plan has never won the acceptance of certain Arab parties, foremost among them the Palestinian party. The plan is incapable of bringing about a just and lasting peace in the area.

AL FAJR
September 4

World Nations Support Palestinian People

Participants in the first International Conference in Solidarity with the Palestinian People called August 22 for the convening of an international peace conference to be attended by all parties to the conflict, including the PLO, Israel, the Soviet Union and the United States. After three days of sessions, participants called for the international conference to work for a comprehensive and durable settlement ot the Palestinian problem.

The UN conference was sponsored by a committee of 23 countries formed in 1976 with the aim of finding the means to implement UN decisions concerning the rights of the Palestinian people. Conference delegates decided to take action in solidarity with the Palestinian people by collecting signatures on a petition calling for convening an international conference. Signature collection is to begin November 29, the anniversary day of the partition of Palestine, which is also the day in solidarity with the Palestinian people. Participants also formed a committee representing 16 countries, including the United States, Canada, Western Europe and Palestine, to implement conference decisions and to prepare for the next conference. The Democratic Front for Peace and Equality, the Israeli Palestinian Council for Peace in the Middle East (IPCP) and the Ramallah-based human rights organisation Law in the Service of Man, all conference paritipants, are members of this committee.

In the final session, participants discussed the possible means of reaching a comprehensive, durable and just Middle East settlement. Delegate Shafiq al-Hout, former PLO representative in Beirut, called for the convening of the international conference. In a speech before the conference, he saluted Israeli democratic forces and affirmed the will of the PLO to reach a political settlement to the Palestinian problem. Al-Hout charged Israel and the US with fighting against peace in the Middle East.

Other speakers included: Anwar Nusseibeh, the former Jordanian defence minister and now head of the Jerusalem Electricity Company; Maxim Gilan, Editor-in-Chief of the magazine *Israel/Palestine*; Yosef al-Gazi, head of the Israeli Human Rights League; Amin Othman, an Egyptian diplomat who heads the United Nations Association in Cairo; Amnon Zichroni, of the IPCP; and Emil Touma, a member of Rakah's politbureau. All speakers reiterated al-Hout's call for a conference.

Bishop Hilarion Capucci, who was deported by Israeli authorities in 1978 after serving three years in jail, spoke about the general conditions of the Palestinian people and said that the Palestinian people are serious in their attempts to reach peace. Touma spoke about the effects of the Isreali invasion of Lebanon, on political prospects in the Middle East and about the deep political and economic crisis in Israel. He also gave an analysis of results of the Israeli elections and put forward his solution for reaching peace in the region. He said that establishing an independent Palestinian state, whose capital is Jerusalem, is the only acceptable solutionfor the Palestinian problem. Touma pointed out that the Arab countries and the PLO have accepted the UN political mission in the Middle East and have agreed upon the Soviet initiative.

Touma told *Al Fajr* that 65 popular organisations from the United States and Canada held a similar meeting to support the Palestinian people. Last Septemeber, 137 countries held a conference, again sponsored by the UN in Geneva, and called for the convening of an international conference.

Other participants in the conference included: Jamal Mu'adi, head of the Druze Initiative Committee; Rot Lefnin, representative of the Democratic Women's Committee; Reyah Abu al-Asal, representative of the Anglican Church in Nazareth; and lawyers Ibrahim Irsheid and Walid al-Fahoum, both representing the Prisoners' Friends Committee.

IFJ Mission Almost Aborts

A three-member fact-finding delegation to the occupied Arab territories of the Brussels-based International Federation of Journalists August 26—September 2 was met by a partial boycott by the local Palestinian journalists' union. The delegation was to collect information on harassment and violations of press freedom committed by Israel against Palestinian journalists and press under its occupational control.

Two of the delegation's three members visited the offices of *Al Sha'ab, Al Fajr, The Palestine Press Service, Al Bayader* journalistic establishment and *Al Fajr* (English).

The delegates met with journalists and editors and listened to their experiences with the Israeli authorities.

The meetings took place after the misunderstandings between the Palestinian journalists and the international delegation were worked out.

The visit by the mission coincided with a decision of the IFJ bureau to hold its next meeting in Jerusalem in November 1984. Such a decision was condemned by the Arab Journalists' Association in the occupied territories, the General Federation of Palestinian Writers and Journalists and the Tunisian Federation of Journalists as a member of the IFJ.

The Jerusalem-based Arab Journalists' Association had initially expressed skepticism about the mission's visit, listing as cause for concern: the relation between sending the mission now and holding the IFJ bureau meeting in Jerusalem; the political insensitivity of arrangements made by the delegation for the visit; and the composition of the delegation, which included a bureau member who had approved the location of the next bureau meeting.

The AJA requested explanation and clarification before deciding to cooperate with the delegation.

Two members of the delegation, Hans Larsen from Denmark and Mia Doornaert from Belgium, explained that coming on a fact-finding mission through Tel Aviv airport and staying at the King David Hotel in West Jerusalem was more ignorance than political intention on the part of the IFJ to the local situation. They explained that the AJA was not contacted because the IFJ had no address for the union. Morever, the delegation wrote a statement explaining that there was no relationship between holding the bureau meeting in Jerusalem and the fact-finding mission itself. "It was not an exchange deal in any way," the statement explained.

The AJA refused to have any contact with Trygve Moe from Norway in any official capacity because of his acceptance to participate in the bureau meeting in November in Jerusalem.

Doornaert and Larsen finally met separately with journalists and press institutions August 30 and 31. On September 1 the three members visited the West Bank on their own.

Labour, Likud Haggle Over Portfolio Power

After six weeks of horse-trading ministries among the various Israeli Knesset blocs an agreement between the largest parties seems to be emerging for a coalition government. Premier designate Shimon Peres of the Alignment and current Israeli Prime Minister Yitzhak Shamir, head of the Likud, told reporters September 4 that they have reached basic agreement on all issues, including the occupation of Lebanon and settlement development. The two leaders said they hope to present a 'unity' government to the Israeli Knesset by next week.

Israeli papers speculated on the following picture for the coming Israeli government:

* Shimon Peres will be prime minister and Shamir will be deputy prime minister and foreign minister for the first 25 months. During the second 25 months the order will be reversed.

* The Alignment will keep the defence ministry portfolio (for Yitzhak Rabin) for the entire 50-month period with a Likud deputy minister to be assigned.

* The finance ministry will be in the hands of the Likud for the entire 50 months with an Alignment deputy.

* Other cabinet posts will be evenly divided between Likud and Labour.

* The Likud will keep the ministries of religious affairs, communications, tourism, justice, labour, housing and science development.

* The Alignment will get education, agriculture, trade and commerce, travel, energy, absorption, health and public broadcasting.

* The National Religious Party (rewarded for its role in the negotiations) will be given the interior ministry and the deputyship of another ministry.

Regarding political principles of the new government, working teams on Lebanon, economy, settlements and relations with Jordan reached accord. After much difficulty the two sides agreed that Jordan should be invited to direct negotiations with Israel without any preconditions and without referring to Camp David.

As for settlements in the occupied territories, the two sides finally reached a compromise agreement in which they call for the "development, maintenance and security of present settlements." As for new settlements, approval of the two major parties and the feasibility of the economic situation is necessary for the approval of any new settlement.

MAPAM And Tehiya Out

Labour's partner in the Alignment, MAPAM, is expected to pull out of the partnership as far as the Knesset is concerned. MAPAM leaders were quoted as saying that they would not support a government that included the Likud. On the other hand, the ultra right-wing Tehiya/Tsomet party has also announced that it will not support the new government because of the proposed government's stand on new settlements.

The full agreement on the 'unity package' has not been reached. Smaller parties which are aligned to the two major parties are now jockeying for cabinet and deputy posts. NRP leader Yosef Burg, current interior and religious affairs minister, says that his party should get two cabinet posts. Burg is fighting to keep the religious affairs portfolio, which is responsible for funding all religious institutions. Labour fears that giving an additional cabinet seat to the NRP might tip the balance to the right regarding settlements.

In the Israeli Knesset session of September 3 MK Tawfiq Toubi of the Democratic Front for Peace and Equality attacked the Labour Party for negotiating with Likud. Toubi said that if this government is formed, it will continue the Likud's policy of war, occupation and economic disaster.

continued from page 4

Settlers

b. Forbidding financial support of any student by the PLO.

c. Dismissal of any student registered in the PLO.

d. Dismissal of students convicted of any security offence.

3. Giving the authorities the right to approve the officials of any institution, taking into consideration that they do not support the PLO.

4. The council asks the authorities to ban any voluntary youth group or organisation that is a front for the PLO.

5. The council demands that the government work at banning publication of any flyer or literature that shows sympathy for the PLO, including the newspapers published in Jerusalem.

6. The council demands that the legal advisor to the military government who has ignored verbal violence against settlers and has shown his discriminatory stand towards settlers be removed.

7. The council demands that the authorities set up a special department for settlers' complaints.

8. The council demands that the government remove all obstacles that stand in the way of private individuals purchasing land in 'Judea and Samaria' [the West Bank].

9. The council demands that the authorities develop means for guarding state lands.

10. The council demands a redoubling of efforts for declaring land as state-owned.

Dr Gabi Baramki, acting president of Bir Zeit University, said the settlers' statements were "very dangerous and must be combatted in all ways possible." Baramki said that the settlers' demands were clearly inciting and the Israeli government must react strongly to them. "If the Israeli authorities are serious about investigating Jewish terror they must also put a stop to statements by settlers which pave the way for more anti-Arab terror," he added.

WEEKLY REVIEW

August 29, 1984

JORDAN IMPOSES NEW STUDENT RESTRICTIONS

Tawjihi (high school) students in the West Bank expressed their resentment at the Jordanian authorities' measures on the bridges, particularly the banning of students travelling to Jordan although they have been accepted in Jordanian universities. They called upon Jordanian officials to intervene and allow them to cross the bridges into Jordan.

ONE YEAR FOR RAISING FLAG

ARRABEH- An Israeli military court sentenced a 16-year-old youth from Arrabeh village in the Galilee to one year in prison after he was found guilty of 'carrying out pro-PLO activities.'

The charge sheet accused the youth of drawing the Palestinian flag on paper and raising it five times in public places in Arrabeh over the past 10 months. He was also charged with setting up a road-block on a road leading to a neighbouring Jewish settlement.

The youth appealed his sentence.

MURDER IN BANI NA'IM

BANI NA'IM - The body of a missing youth, Khaled Shaker Ermeilat, 25, from the village of Bani Na'im, near Hebron, was found in one of the village's old wells. He had been stabbed repeatedly. Police are investigating.

BORDER POLICE ASSAULT *AL MITHAQ* EMPLOYEES

A number of employees from the Palestinian daily *Al Mithaq* were assaulted by Israeli border police while on their way home.

A border police checkpoint at the Anabta-Jerusalem junction stopped the car in which the employees were travelling. They were ordered out of the car and then beaten and kicked by the policemen. They were also insulted despite showing the policemen their journalist cards.

Following the incident, the employees were ordered to go home and not to distribute the newspaper editions of *Al Mithaq* that night.

August 30, 1984

FATAH OFFICIAL DIES

The Palestinian News Agency *WAFA* said in a dispatch from Tunis that Dr Hassan Mustafa Dudin, a senior Fatah official, died in Berlin Hospital after surgery. Dudin, an ostracised son of the founder of the collaborationist Village Leagues, was from the village of Dura, near Hebron.

The late Hassan Mustafa Dudin.

ARTIST SENTENCED

NABLUS - Israeli authorities detained Mufid Abd al-Aziz Ghanem, a painter from Jenin, after they confiscated about 90 of his art works. The authorities described the works as 'inflammatory material' because they contain the colours of the Palestinian flag.

RESIDENT DETAINED

TULKARM - Israeli military authorities detained Yousef Abd al-Karim, 25, from the village of Sniria in the Tulkarm district on charges of incitement and violating public order. Karim is one of the residents whose lands are threatened with confiscation. He recently succeeded in attaining an order from the Nablus court to stop work on his lands.

AUTHORITIES DESTROY ELECTRIC GRID

Israeli authorities destroyed an electric grid built by the Arab Electric Company to provide the Ain al-Sultan refugee camp near Jericho with electricity. The authorities claimed that the establishment did not have a license.

August 31, 1984

STRIKE AT AIN AL-HILWEH CAMP

A general one-day strike was declared in the Palestinian south Lebanon refugee camp Ain al-Hilweh to protest against the policy of UNRWA and the issue of employing Palestinians.

800 DETAINEES AT ANSAR

The Israeli detention camp in south Lebanon, Ansar, has once again become the main detention centre camp in south Lebanon with some 800 Palestinian and Shi'ite detainees, according to the Israeli daily *HaAretz*.

September 2, 1984

AGRICULTURE CENTRE CLOSED DOWN

JERUSALEM - Israeli authorities closed down the West Bank Agricultural Information Centre and dismissed the director of the centre, Id Shabaneh. The authorities earlier closed down the West Bank Scientific Research Centre.

TULKARM CARS ATTACKED IN NETANIA

TULKARM - Owners of private cars in Tulkarm complained that their cars are vandalised when they park in the neighbouring Israeli town of Netania. West Bank license plates are distinguished by the colour green and letter indicating district of origin.

Ansar detention centre has a full house again – 800 'guests.'

The paper said that several of the Palestinian detainees were among those released last year in the exchange of prisoners between Israel and the PLO. They have been detained for the second time because of their anti-Israel activities.

TOWN ARREST RENEWED ON LAWYER

JERICHO - Israeli authorities have renewed for the fourth time in the last six months the town arrest order imposed on advocate Jamil Othman Nasser, deputy head of the West Bank Lawyers' Syndicate.

According to the order, Nasser cannot leave his hometown, Jericho.

TAX MEN CLOSE FACTORY

RAMALLAH - Israeli tax authorities closed down the al-Sharif tile factory in Ramallah, owned by Abdullah al-Sharif, on the pretext that he had failed to pay VAT interest and fines.

SHEIKH JAMIL AL-KHATIB DIES

JERUSALEM - *Sheikh* Jamil al-Khatib, the *Imam* of al-Aqsa Mosque, died of a heart attack. He was 67 years old.

September 3, 1984

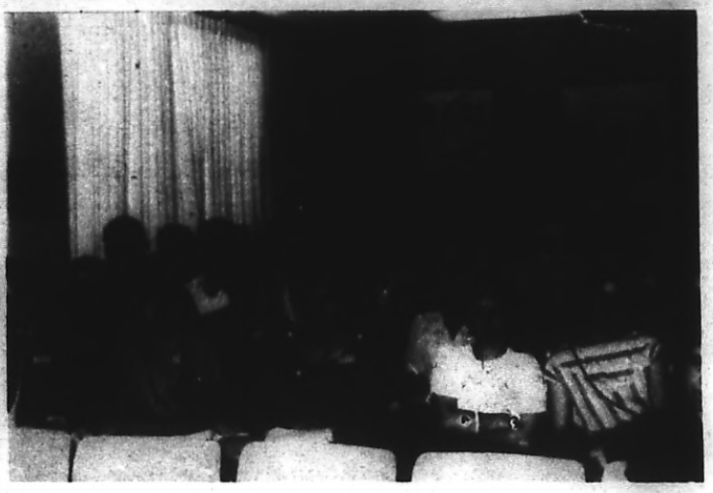
ONE-AND-A-HALF YEARS FOR MEMBERSHIP

RAMALLAH - Ramallah military court sentenced Jamil Muti Abu Raya, from the Akbat Jaber refugee camp in Jericho, to one-and-a-half years in prison plus another year-and-a-half suspended on charges of membership in an illegal Palestinian organisation.

YOUTH RELEASED

RAMALLAH - Israeli authorities released Marzouk Awad Mahmoud Abu Naim from the village

Ain al-Hilweh camp, the scene of many nationalist protests, is now on a one-day strike against UNRWA policies.



Left: An outing for three scout groups from Shufat camp, the Young Men's Muslim Association (YMMA) and *Hilal al-Quds* held August 31 near the *Hilal al-Quds* club. Right: A nursing conference held at David's Orthopaedic Hospital in Bethlehem/AO photos

of Mughier after a one-month detention. He was not charged with anything.

BANK LEUMI BURNED

JERUSALEM - Unidentified persons set fire to the Israeli Bank Leumi Branch in Salah al-Din Street in East Jerusalem.

There were heavy damages.

OCCUPIERS TOUR NABLUS

NABLUS - The head of the Israeli 'civil administration,' accompanied by officials of the Nablus military government, visited a number of companies and factories in Nablus.

RESIDENTS SPEND THEIR NIGHT AT BRIDGES

Passengers arriving from Jordan say thousands of residents have to spend the night at the Damia and Allenby bridges because of the crowding and a crisis in transportation.

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Vol. XIII, No. 4 Summer 1984 Issue 52

Jaffa as It Was ..... Yousef Heikal
Non-Violent Resistance: A Strategy
for the Occupied Territories ..... Mubarak Awad
Interviews
Richard Arens .....
Salah Tamari .....
Felicia Langer .....
The Development of Capitalism in Palestine:
The Expropriation of the Palestinian
Direct Producers ..... Nahla Zu'bi
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Bir Zeit University
Arabic for Beginners

A course in written Arabic for beginners will be offered by Bir Zeit University beginning Monday, October 8, 1984. The course lasts for one semester, ending mid-February 1985. Classs meet twice a week, Monday and Thursday, from 4:00—5:15 p.m.

Titution fees: 30 Jordanian Dinars for the course. Application forms obtained from the Registrar's Office on the New Campus should be returned to the same office by September 27, 1984.

Palestine Human Rights Campaign
National Conference
Chicago, Illinois
September 29-30, 1984

2nd Annual Commemoration for the Victims of Sabra-Shatila Massacre and "The Untold Story of Ansar Prison Camp".

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The myth of the invincible Israeli army has been shattered once again in South Lebanon by popular resistance forces. To preserve itself, the army wants to withdraw — and even published detailed withdrawal plans — but Israeli government leaders refuse to make the political decision to quit Lebanon. **Gabi Zohar** writes for MAPAM's *Al Hamishmar* about the prevailing fear among Israeli liberals of the hostile northern neighbours Israel has created for itself.

Israel's Army in Lebanon Anxious for Political Decision to Withdraw

From a distance, Lebanese streets look calm...

The storm raised by the announcement of the Israeli army's plan to withdraw from south Lebanon is no surprise. In the past year the scale of Israeli involvement in the Shouf in the summer of 1983 became clear and an ambivalent guerrilla war was organised, with Shi'ite extremist/religious backing, against the continuation of the army's presence in southern Lebanon. Even if the Israeli rule in South Lebanon had not faced a popular resistance movement, similar to the resistance in other places and at other times in the world, and had not lost so many casualties, it was reasonable to assume that Israeli withdrawal from Lebanon was only a question of time- and that there was no intention of turning south Lebanon into a second West Bank.

Attacks against Israeli soldiers and the great hostility among the Shi'ite population in south Lebanon about the presence of Israeli soldiers are increasing the feeling for a need for an Israeli withdrawal. It is true that not all of the population is hostile to Israel and it is possible to find a few Shi'ites who are at least neutral in their attitude towards Israel (from among the more than half a million Shi'ites in south Lebanon) but it is accepted, even by senior Israeli officers, that in a struggle between preference for Israel or Khomeini, the latter will always win. Futhermore, the Shi'ites - even the intellectuals and the respected leaders in south Lebanon - are not interested in a dialogue with Israel. Dr Naji Kanaan, a Christian from Jezzine, is trying to forge links with Shi'ite notables in order to set up an internal south Lebanon discussion. It will take account of the security interests of Israel and the position of the Shi'ites in this matter, as he pointed out in a discussion with *Al Hamishmar* last week: "They are determined in their refusal to discuss anything with Israel except a one-sided withdrawal of the Israeli army from Lebanon. Even if they do not say it openly, 99 percent of them are Khomeinists at heart."

... but on the ground, Israeli occupation forces are attacked daily.

The Shi'ite Catch

Dr Kanaan also pointed out that Israel will not withdraw under the threat of Shi'ite terror [ie, resistance], and he is right. Here, in fact, is the Israeli catch. Even before we discuss the withdrawal plan, it is worth remembering a number of facts that have been forgotten or repressed because of other events.

More than 70 percent of the [resistance] operations in Lebanon against Israel are now carried out by Shi'ites. The Shi'ites have created a 'sabotage' infrastructure no less efficient than the PLO's and even superior at least on one point - the Shi'ites are prepared to commit suicide in order that their objective succeeds.

Nobody promises (Rabin warned of this during the elections) that Shi'ite [resistance] will not be directed against the settlements in the north after the army withdraws. Because of their ideological-religious background and their success (at least in Shi'ite eyes) in operating against the army in south Lebanon, the Shi'ites will not hesitate to continue with [resistance]. This will greatly please Ayatollah Khomeini.

The Israeli army is now fighting against [resistance] in south Lebanon and in order to save the lives of its soldiers it dedicates 60 percent of its activity to this. Senior officers in the Lebanese sector emphasised that the correct proportion should be 95 percent of Israeli operations designated to preserving 'the peace in the Galilee' and the remainder to looking after Israeli soldiers. The implications of the Israeli army remaining in South Lebanon are more serious: immense economic and financial expenditures; erection of fortifications at a cost of millions of dollars; harming the training system; harming the ethics and image of the army (particularly among reserve soldiers serving in south Lebanon); and a rift in the nation on the question of the security of the Galilee.

In south Lebanon today we have a guerrilla war according to the Mao Tse Tung tradition. That is an almost exact quotation from the words of a senior officer in the Lebanese sector. The army is not ready for the 'Israeli Vietnamisation' of south Lebanon but that is what in fact exists. A guerrilla war was waged for more than a decade in the Vietnamese forests and for decades in South American jungles and the results are known. Officers in Lebanon and also politicians do not like the comparison but the problem is not the comparison or the name given to the Israeli presence in south Lebanon. The problem is how we deal with this situation.

More than 20,000 [resistance fighters] and Palestinian soldiers, organised and equipped, are in north Lebanon in the Beqa'a and in pockets in Beirut - mainly in the refugee camps of Sabra, Shatila and Burg al-Barajneh. The statements of Ariel Sharon, Rafael Eitan and others on the destruction of the [resistance] infrastructure in Lebanon now seem perplexing. Nobody now denies the strengthening of the standing of the PLO in the world. Arafat's 'dirty work' is now being carried out by others, the Shi'ites. The PLO will not hesitate to join the celebration if no political solution is found.

The last 'achievement' of the Peace for Galilee campaign, the Israeli office in Beirut, has disappeared. The Lebanese-Israeli agreement of May 1983 has for a long time been stored in the files of history. Israeli cleverness following the closure of the office in making difficulties for the movement of Lebanese from north to south Lebanon is a further instance of the dreadful stupidity of Israel's involvement in Lebanon. Anyone who thought that it was not possible to set up signal units at the crossing points at Batar al-Shouf or at the Awali Bridge on the coastal road does not know the conditions on the ground. The 'punishment' imposed by Israel on innocent Lebanese civilians, which sometimes forces them to wait up to a week in order to cross — *in their own country* — a bridge whose length is five to six metres, is nourishing much hatred of Israel. Distribution of water to those queuing — as a humanitarian act — no longer touches any heart in Lebanon or among the journalists covering the Lebanon war.

An Israeli withdrawal could be carried out in one of two ways: a unilateral withdrawal at the decision of the Israeli government - whether a transitional government or the present government - or a withdrawal coordinated with Syria and local political forces in Lebanon. The second possibility seems a long way from achievement. The Syrians are in no hurry. In the latest round they lost on the battlefield (summer 1982) but won the overall campaign. They control Beirut and Mount Lebanon and in the Shouf they can cause the Druze problems like in 1976. The Syrians also have their finger on the trigger on the eastern front: if they want, they create a local incident; if they want, they allow a [resistance] group from the Beqa'a to lay mines; if they want, they heat up the front between the Shi'ites and the Lebanese government. We have already said - it is not possible to talk to them.

Withdrawal, Only Choice

What remains is a unilateral withdrawal. The senior officers in south Lebanon and the northern command know this. The question is no longer whether and when to withdraw but under what conditions. Withdrawal plans, as published, were already in the Israeli army command during the 'Shouf period.' The decision last September on withdrawal to the Awali River was correct. For some reason, the army stopped at the Awali. There are plans for withdrawal to the green line, with or without Sidon, plans for a staged withdrawal to the Litani river and more and more. Our forces have built fortifications, at the cost of millions of dollars, along the Awali River and have created the 'Arens line,' which was later seen to be useless. The [resistance] period before the Peace for Galilee war has gone. The PLO is stuck in the Beqa'a, the Shouf and north Lebanon. Nobody took into account - not ex-Chief of Staff Rafael Eitan, not ex-Defence Minister Ariel Sharon, not ex-Prime Minister Menachem Begin, not ex-Foreign Minister Yitzhak Shamir - that the Shi'ites would become the sabotage force, or, to be more precise, the principle factor in the resistance that has arisen to the army and Israel in south Lebanon.

The Shi'ite chapter has not yet been written in the history of the senseless war. In such a situation, the army commands prepared withdrawal plans that come to terms with the Shi'ite problem.

Such a planned withdrawal is dependent, of course, on the takeover by the South Lebanon Army of the territories vacated by the Israelis. The estimated time of implementation after receipt of the withdrawal order is eight weeks. At the military level they are waiting for a decision at the political level - only there can a withdrawal decision be made.

Science Minister Yuval Ne'eman, Labour Party MK Imri Ron and the like are angry that the army and the media published the news of the withdrawal plan. Instead of putting pressure on the government for withdrawal, they are angry that the army has detailed the withdrawal plans in its files. Is anything more absurd than this? In the army, at least, there is order and it is hard to claim that publication of the withdrawal plan invites pressure on Israel. This is perhaps the last and only solution to the situation into which Israel has entered in Lebanon. It is wrong to put even the slightest bit of guilt onto the army officers, from whom we learned of the withdrawal plan.

In a conversation with two companies of reservists who complained that officers are not trying to meet the politicians in order to present them with the plans, the officers explained that they did not want to change Israel into a banana republic. The remaining question, then, is: Is anyone able to remove the gloves of the army officers in the north and to realise their plan? I suspect not. (Translation: Al Hamishmar, August 13, 1984)